

Price, 5 Cents.

The Living Church

VOL. XXVI.

MILWAUKEE AND CHICAGO, NOVEMBER 2, 1901.

No. 1

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes. Printed on rose-tinted paper.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, \$2.50 per year. If paid in advance, \$2.00. To the Clergy, \$1.50 per year.

CLUB RATES:

[50 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH QUARTERLY, \$2.75 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH QUARTERLY—a combination desirable in every family—\$3.00 per year.

The Living Church Quarterly

Containing a Church Almanac and Calendar for the year, issued at Advent; followed quarterly by smaller issues containing the Clergy List corrected. Nearly 700 pages per year. Price, 25 cents for all.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. For distribution in churches. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

SPECIAL SALE ON LARGE TYPE PRAYER BOOK.

We beg to offer at special sale an edition of the

Book of Common Prayer, ❧ ❧ ❧

printed in Pica type (large print) 12mo, bound in black cloth boards, Published by the Oxford University Press, and sold by this company—being the style usually sold for 60 cts. net—at

THIRTY CENTS (30 cts.)

per copy; postage 10 cts. additional. The stock is new and in perfect condition. The opportunity should be embraced to put copies of this large-print book in the pews of churches, for the use of elderly people.

FOR CHILDREN.

Pleasant Days in Mapleland. ❧

By MRS. E. B. BARTLETT. Illustrated. Beautifully bound in cloth. Price, \$1.25, 375 pages.

We have bought an edition of this work, and after buying, discovered that a portion of the covers had become very slightly spotted by dampness in storage. Just enough injury to prevent selling them at full price. We will close them out at

20 CENTS EACH,

Postage, 10 cts.

The book is for boys and girls of 9 and 12, or even older ones. Buy them now for your holiday gifts. Of course the stock won't last long.

THE YOUNG CHURCHMAN CO., Milwaukee

Do Not Think ❧ ❧



That because we are possibly a long distance from where the cross will go, that we cannot do it at a low price.

**Distance is no
.. Obstacle**

As Our Prices Prove.

Celtic Crosses

Require careful, conscientious attention. That is what we give them.

CHAS. G. BLAKE & CO.,

720 Woman's Temple, CHICAGO.

Send for "Help in the Selection of a Monument". Sent free to all considering the purchase of a Cross.

Spaulding & Co.

(INCORPORATED.)

ECCLESIASTICAL ART
METAL WORKERS

MEMORIALS

executed in Gold, Silver, Bronze,
Brass, Marble, or Wood. & a
Only establishment in the West carrying
exclusively high grade Church
goods. Correspondence Solicited.

CHICAGO, ILLINOIS.



FURNITURE

OF ALL KINDS FOR

CHURCH & CHANCEL

Write for our new catalogue. Special
designs and prices made on applica-
tion. Correspondence solicited.

PHOENIX FURNITURE CO.,
Eau Claire, Wis.



PEWS-ALTARS-PULPITS

Send for Illustrations.

Lowest Prices Consistent with
Good Work.

MANITOWOC SEATING WORKS

Factory: MANITOWOC, WIS.

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager
Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

CHURCH BELLS, PEALS AND CHIMES,
OF LAKES SUPERIOR INGOT COPPER AND
EAST INDIA TIN ONLY.
BUCKEYE BELL FOUNDRY,
THE E. W. VAN DUZEN CO., Cincinnati, O.

BELLS

Steel Alloy Church & School Bells. Send for
Catalogue. The C. S. BELL CO., Hillsboro, O.



CHURCH BELLS

Chimes and Peals,
Best Superior Copper and Tin. Get our prices.
McSHANE BELL FOUNDRY
Baltimore, Md.



BLMYER
CHURCH
BELLS.
UNLIKE OTHER BELLS
SWEETER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.



COX SONS & VINING
70 Fifth Ave., NEW YORK.
Church Vestments,
Embroideries,
Silks, Cloths, Fringes, etc.,
CUSTOM TAILORING.



CHURCH WORK

Every Question Answered in Regard to the CHURCH
Send for Photographs and Illustrated Hand Books.
Correspondence Solicited. Designs submitted, showing the parts
to be carried out by Local Labor, and the parts to be shipped
from New York.
59 Carmine St., NEW YORK.

MANY NEW DESIGNS AND STYLES

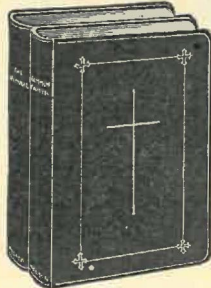
have just been added to the large variety of

Nelson's Prayer Books and Hymnals

They are beautifully bound in all kinds of leather, and are
printed on fine white and Nelson's India Paper.

Prices from 60 cents upwards

For sale by all booksellers or send for catalogue to



No. 1354x, \$3.50

THOS. NELSON & SONS, Publishers, 37-41 East 18th St., New York

NOVELLO, EWER & CO.

21 EAST 17th ST. NEW YORK N.Y.

PUBLISHERS OF CHURCH & CHOIR MUSIC

NEW ANTHEMS FOR CHRISTMAS. (Just Published.)

- "Come and Worship the Lord"—Soprano Solo and Chorus, partly in unison. By Thomas Adams, - - - - 5c
- "In the Beginning"—Chorus. By Charles Macpherson, - - 15c
- "Rejoice in the Lord"—Chorus. By Alfred Hollins, - - - - 12c
- "Sing and Rejoice"—Soprano Solo and Chorus. By Basil Harwood, - 15c
- "Awake, Put on Thy Strength"—Tenor Solo and Chorus. By F. R. Greenish, - - - - 12c
- "All My Heart This Night Rejoices"—By F. L. Sealy, - - - - - 5c

ANTHEMS FOR GENERAL USE.

- "Deliver Me, O Lord"—Chorus. By John Stainer, - - - - - 5c
- "I am Not Worthy" and "The Heavenly Word"—Chorus. By C. Lee Williams, - - - - 12c
- "Prevent Us, O Lord"—Chorus. By A. Herbert Brewer, - - - - 6c
- "Holy, Holy, Holy"—Chorus. By F. Collier, - - - - - 6c
- "While We Have Time"—Soprano Solo and Chorus. By H. W. Parker, 12c
- "If Any Man Sin"—Chorus. By Henry Hills, - - - - - 6c

SERVICES.

- To Deum Laudamus in A—Tenor Solo and Chorus. By E. J. Hopkins, - - - - 20c
- Magnificat and Nunc Dimittis in C—Chorus. By Charles Steggall, - - - - 20c
- Chia Communion Service in E flat—Chorus. By E. H. Thorne, - - - - - 20c
- Jubilate Deo in A—Chorus. By E. J. Hopkins, - - - - - 10c
- Magnificat and Nunc Dimittis in D—Chorus. By Oliver King, - - - - - 12c
- Magnificat and Nunc Dimittis in E flat—Soprano and Chorus. By Boyton Smith, - - - - 15c

APPROPRIATE MEMORIALS

—AT—

All Saints' Day.

For the Litany Desk. It contains the Litany, Occasional Prayers, Penitential Office, etc., together with a musical setting of the Litany and Penitential Office. Beautifully printed in Great Primer type and bound in either red or purple morocco. Price, \$10.

Fald-Stool Book

A volume containing all the services read at the Altar. Beautifully printed in Great Primer type, on superior paper, and bound in either Persian, Turkey, or Levant morocco. Prices from \$6.00 to \$15.00.

Altar Services

For use at Chancel Stalls. Beautifully printed on opaque paper. Bound in purple or red morocco, or best red Levant. Prices from \$3.00 to \$9.70.

Pica 12mo Prayer Books and Hymnals

E. & J. B. Young & Co., 7 & 9 W. 18th St., New York

FLINGING OUT THE BANNER.

A practical aid to the Woman's Auxiliary. By Mrs. H. M. Morrison (wife of the Bishop of Duluth.) Price 50 cts. net.

THE YOUNG CHURCHMAN CO.,

AMID THE CONFUSION

of many counsellors as to the system of Sunday-School instruction, please bear in mind that the most satisfactory method and best range of topics covering the whole course of Bible Instruction and Church Teaching is the **Uniform Scheme of the Diocesan Committee**, which has been studied year by year for more than a decade in a majority of all the Sunday-Schools in the American Church. On the topics set forth by this representative body, Mr. Whittaker has published graded quarterly lesson books, including the "Teachers' Assistant," for over twenty years under the editorship of the Rev. Dr. George W. Shinn.

The subject selected for study from Advent to Whitsunday is "The Life of Our Lord and Saviour Jesus Christ." Samples of the new quarterlies are now ready for inspection and will be sent free to any one by addressing a request to Thomas Whittaker, Bible House, New York.

Don't Fail to See These Before You Decide!

The Living Church

VOL. XXVI.

MILWAUKEE AND CHICAGO, NOVEMBER 2, 1901.

No. 1

THE EVE OF ALL SAINTS.

OH SADDEST MOMENT of the parting day,
When the far glow pales cold to longing eye;
I stand as one forgot when on His way
Passes the King and all His company,
Innumerable host, the saints are they.

Numbered and sealed those blessed servants. Tell
Their high estate the signs their foreheads bear;
My shamefast face bowed down, I know full well
To such companionship I may not dare,—
Their robes all white; so soiled the weeds I wear.

Look up, poor mortal, shivering and afraid
As falls this holy eve; if but one sigh
Mourns for the heavenly birthright so betrayed,
Read where the stars, His host, shine out on high,
Tell you their everlasting love is nigh.

Listen this holy night, when to the ear,
The watchful ear, a mystic sense is given;
The spherical song, the angels' voice to hear
As by its power the Christmas sky was riven:
"Not without thee complete the bliss of Heaven."

Since in the Lamb's own book thy title clear;
Though storms assail thee, all is peace within.
Take courage with the saints to persevere,
The King of saints forgives thee all thy sin,
Bids thee to their communion enter in.

ERVING WINSLOW.

LONDON LETTER.

LONDON, October 15th, 1901.

THE subjects for discussion on the third day of the Brighton meeting of the Church Congress were: "The Reformation Settlement," "The Church and Army," "Sunday Observance," "Bells, Belfrys, and Bellringers," and "Overcrowding and Hooliganism." The Bishop of Exeter, whose paper on "The Reformation Settlement" (though containing one very bad statement) impressed a good many as singularly irenic, said that some of the greatest of the divines who 300 years ago "championed the cause of the English Church against the Roman and the Sec-tarian," handled the "Appeal to Antiquity" as a "principle" in the Reformation Settlement. For instance, in the public disputation held at Westminster Abbey in the first year of Elizabeth's reign between chosen Anglican and Popish divines, the former declared that by "the custom of the primitive Church" they meant the order "most generally used in the Church for the space of 500 years after Christ, in which times lived the most notable fathers," etc. As to our own times, we cannot be precisely in the "same position as our forefathers" in respect to Antiquity; for we are not "nervously contending" for the life, or independence, of the English Church, or for the validity of her orders. We appeal to Antiquity because it "conveys the most impressive assurance of the continuity" of Christian life; because "of the richness and of the purity" of its instruction; and because the "historic character of our faith" cannot be understood without a knowledge of Antiquity. Canon MacColl, in his learned paper, held that the "Appeal to Antiquity" can still be applied as "a working principle"; for it "covers almost, if not quite, all questions" that may arise in the sphere of dogmatic theology. As regards ceremonial, the mind of the English Church is clearly indicated in the 30th Canon of 1603 and in the Ornaments Rubric; the evidence in favor of the reference of the latter to "the Order of the Communion" of 1548 rather than to the Prayer Book of 1549 amounting to "an historical demonstration," and thus letting in the mediæval Mass ceremonial. In respect to the reserved Sacrament, while "no Bishop or Church has a right to forbid Reservation" for the

Sick and Dying, National Churches, and even individual Bishops, have "a discretionary right of regulating" the practice of Reservation. Why should not English Bishops, asked the Canon, "sanction the use" of the reserved Sacrament in some such manner as "in the Russian and in all the Eastern Churches?" The paper prepared by Chancellor Dibdin contained some good matter, but also contained a *petitio principii*, to-wit, that certain Catholic customs are disallowed by the Church of England. The Chancellor expressed difficulty in understanding why the use of incense should have "a necessary permanence" in every part of the Christian Church which "even Apostolic customs (e.g., the Kiss of Peace) do not possess." The Rev. J. B. Kidd, in his paper, gave to Antiquity the "same liberal extension" of 500 or 600 years that was given to it by the English Reformers, but "refused to it" by the Primate in the opinion on incense. The private opinions of the Reformers are nothing to us, for we "go behind the Reformation back to the Fathers."

In the ensuing general debate Lord Halifax, who received loud cheers, said that in regard to doctrine, if the teaching of St. Irenæus and St. Augustine, whom the Bishop of Exeter had alluded to as men to whose teaching the Reformers had appealed, was candidly accepted, "three-fourths of our doctrinal differences would disappear." The final act of the Reformation Settlement, said the Rev. Mr. Denny (St. Peter's, Vauxhall), was the insertion in the title page of the Prayer Book of the words, "Rites and Ceremonies of the Church, According to the Use of the Church of England"; which proclaimed to the whole world that the English Reformation was "based on essentially different principles from those adopted by the foreign reformers." To Chancellor Dibdin's question, Why was it "incompetent" for the Church of England in the sixteenth and seventeenth centuries to do what local Churches did in earlier centuries, the Rev. Mr. Lacey replied, first, that it is "not always safe to follow a bad precedent," and, secondly, that, in view of the broken intercommunion of the Catholic Church, there is "no longer the same liberty of action" in any one part of the Church. Canon Overton, who arose amid cheers, remarked that he had "never been able to answer" the question, What is the Reformation Settlement? Are we bound, he asked, to a settlement "further than the great settlement of the foundation" of the faith once for all delivered to the Church?

In the general debate on "overcrowding and Hooliganism" the Archbishop of Canterbury, who was very cordially received, thought that the "most hopeful of all attempts" to improve the surroundings of the poor proceeded from the municipalities, as was the case in Glasgow. Father Adderley caused cheers by saying that if "some of the excellent people" who spent thousands of pounds "in fighting a half-starved ritualist" would fight "Christian jerry-builders, Christian slum-owners, and Christian sweaters," a great deal more good would be done. At the Devotional Meetings on the closing day of the Congress, addresses were delivered respectively on Temperance, Sobriety, and Chastity by Canons Gough (Newcastle), Holmes (Oxford), and Jelf (Rochester); and on Faith, Hope, and Charity by Canon Newbolt, the Rev. Darwell Stone, and Archdeacon Wilberforce. There was also a meeting for working men, with an address by the Bishop of Stepney.

The Presbyterians of Glasgow, in "Presbytery" assembled, have passed by a large majority a motion in disapproval of the use of incense at King Edward's Coronation in Westminster Abbey. A copy of the resolution, declared to be "in the interests of religion" from a Protestant point of view, is to be sent to the Archbishop of Canterbury and to Lord Balfour of Burleigh for presentation to the King.

Soon after the appointment of the Bishop-elect of Durham it was suggested at a meeting of the Darlington Town Council

that Sir Edward Blackett, the lord of Sockburn, should be asked to meet Dr. Moule, when making his entry into the County, on Croft Bridge, which connects Yorkshire and Durham, and present him, according to ancient usage, with the Conyers falchion; originally the token of the service whereby the tenure of the manor of Sockburn was held. The suggestion, however, though favorable to the growth of antiquarianism, has not met with approval from either parties immediately concerned. The Bishop-elect very reasonably declines to assent to the revival of the ancient ceremony on the ground that the lord of the See of Durham has no longer any feudal relation with the lord of Sockburn. The last occasion on which the feudal usage was observed was in 1826, on the entry of Dr. Van Mildert into his Diocese; but since 1836 Durham has ceased to be a palatine See, and the lordship of the County palatine has been vested in the Crown.

Among the religious *émigrés* to England, who preferred expatriation to authorization under the new French law concerning Associations, are the well-known Benedictines of Solesmes (some 200), who have settled in the Isle of Wight, the monks at Appuldurcombe, and the nuns at Cowes. Some time ago it was announced that some of the Solesmes Fathers were coming to England to be attached to Cardinal Vaughan's "Cathedral" for singing the Divine Service according to their own classical method of Plainsong. That arrangement, however, has fallen through, and the so-called "Cathedral" will only have an ordinary boy choir. Appuldurcombe Park, where probably many more lovers of Plainsong will go than went to Solesmes, is charmingly situated amidst the Downs immediately back of Ventnor. It was originally an alien priory, but after its dissolution in the reign of Henry V. became a private seat, while quite lately leased as a school.

On Sunday before last (octave of Michaelmas) special services were held in Chichester Cathedral in commemoration of the dedication of the Cathedral; and in the evening, after a sermon by Father Waggett, S.S.J.E., the rector of St. Pancras, Chichester, rose, and addressing the Dean, protested against what he designated as Romish doctrine taught by the preacher, and then left the Cathedral. The Bishop of Chichester was present.

It is now announced that there is to be another Round Table Conference at Fulham, some time during the autumn or winter. The *Guardian* has strongly urged that the question of the relation of national or local Churches in general, and of the Church of England in particular, to the whole Catholic Church should take precedence of all other questions at the Conference.

The Bishop of Worcester has addressed a circular letter to his clergy announcing the resignation of his See in November.

In Bishop Whipple's removal, says the *Times* in its obituary article, the Church in the United States "loses unquestionably one of its most picturesque personalities, as well as the member of her Episcopate who was best known in England."

The Rev. R. R. Dolling (St. Saviour's, Poplar, E.) has been ordered abroad by his doctor for a mineral water treatment, and expects to be absent for at least a month or six weeks.

Apropos of the recent widely noticed statement, that the Bishop of London had sanctioned the method of "intinction" in the administration of the Blessed Sacrament at a Swiss health resort, the Bishop's chaplain writes that the Bishop has heard "nothing of any request of the kind." J. G. HALL.

"IN REGARD to the See of Durham, there is a curious custom (having its origin in the feudal times) associated with the coming after his consecration, of a new Bishop to his castle at Bishop Auckland which is not generally known. When the Bishop first entered into his diocese he crossed the River Tees either at the Ford of Nesham or at Croftbridge. At one or other place he was met by the Lord of the Manor of Sockburne, who—riding to the middle of the river or bridge, as the case might be, with the ancient falchion drawn in his hand—presented it to the Bishop, with a set form of speech describing the object of the ceremony. This was to perpetuate the deed of one Sir John Conyers, who in the fourteenth century slew with his falchion some strange monster that had struck terror into man and beast in the surrounding neighborhood. The then owner of Sockburne, as reward for the brave act, assigned to Sir John Conyers the manor and its appurtenances to hold forever, on condition that he, with his falchion, met the Lord Bishop of Durham on his first entrance into his diocese after his election to that See. In confirmation of the tale there was painted on a window in Sockburne Church the historic falchion, which was also cut in the marble of the Conyers' family tomb, together with the figures of the monster that had been slain."

NEW YORK LETTER.

THE Rev. Dr. William N. Dunnell celebrates on All Saints' Day the thirtieth anniversary of his rectorate in All Saints' Church, New York, and in recognition of the occasion the vestry



REV. WILLIAM N. DUNNELL, D.D.

set apart the offering at the services of the day especially for the use of Dr. Dunnell in his parish work. After the evening service there is to be a reception at the rectory. Dr. Dunnell was baptized in All Saints' Church when an infant, and has been more or less identified with the parish ever since. He graduated from the General Theological Seminary and was ordered deacon by Bishop Horatio Potter in 1859. The following year he was priested by Bishop William Henry Odenheimer. For ten years or more he worked in various parishes, coming to take charge of All Saints' in 1871. During his rectorate he has seen the parish rapidly becoming Jewish and foreign, but he has succeeded

in holding a strong congregation and in keeping on friendly terms with those of other faiths, as is made evident by the fact that he is the only Christian member of the New Era Club, otherwise composed entirely of Hebrews. Dr. Dunnell has been in close relation to the National Guard of the state of New York for many years. He has been Chaplain of the 22nd Regiment for 27 years, and is now the senior chaplain in the state guard. He is deeply interested in historical and patriotic matters, and is a member of a number of patriotic societies.

The Rev. Dr. Henry Lubeck was the preacher at the service held last Sunday evening in St. Paul's Chapel, Trinity parish, in commemoration of the one thousandth anniversary of the death of King Alfred the Great. This was the only religious service in connection with the official celebration, although several rectors spoke in their churches on the lesson to be learned from the life of the great English king. Alfred Bowker, Mayor of Winchester, England, who came to this country as the official representative of the British National Committee, was present at the service at St. Paul's, and in the afternoon of Sunday made an address to a large audience in one of the Young Men's Christian Association halls. As a part of the celebration there was a banquet last Monday evening and special exercises were held in many of the schools and colleges on the same day. It is also planned to make a permanent memorial of the anniversary by setting apart an alcove in the New York Public Library to be known as the Alfred Memorial Library and which is to contain only books relating to the Anglo-Saxon period.

It is strange to attend a service at old Trinity Church and hear the choir led only by a small cabinet organ, the tones of which are almost lost in the vast structure; but that is the only chancel instrument that can be used for yet another month. When repairs were begun to the chancel organ it was intended that they would be completed by the 1st of October, but so much work was found necessary that the time has extended far beyond the expectations. The large gallery organ, which was rebuilt a few months ago, is in service, but is of little use as an aid to the choir because of its great distance from the chancel. Another church that has been disappointed in the completion of its organ is the Heavenly Rest, where a new instrument has been installed. It is not yet complete but it is thought that a part of it can be used on All Saints' Day. It is not to be dedicated until January, when a special service will be sung by the combined choirs of St. Bartholomew's and the Heavenly Rest and an address will be made by Bishop Potter.

The Junior Department of the Brotherhood of St. Andrew on Long Island met last Saturday at the Church of the Redeemer, Astoria. Mr. E. W. Kiernan, president of the New York Local Assembly, made an address in the afternoon on "The Seven P's of Successful Service—Pluck, Push, Promptness, Persistency, Pride, Prayerfulness, and Purity." At the evening session an address was made by the Rev. Warren Hubbard of St. Luke's Church, Brooklyn.

The 130th anniversary of the opening of St. Paul's Chapel,

New York, was celebrated at a service last Wednesday evening. A memorial tablet to the Rev. Dr. James Mulchahey, who was for twenty years vicar of the chapel, and vicar emeritus until his death, was unveiled.

It has been reported in several quarters that the vestry of Christ Church, New York, had invited the Rev. Dr. C. S. Olmsted, rector of St. Asaph's, Bala, Pa., to become rector to succeed the Rev. Dr. J. S. Shipman, who has been made *rector emeritus*. As a matter of fact this action has not been taken, although it is not improbable that it will be, as Dr. Olmsted has been considered by the vestry and may be asked to come to New York. Other names are mentioned, however, and the choice may fall on one of them. Dr. Shipman's health does not improve and his family have moved from the rectory and have taken a house at Spuyten Duyvel on the upper end of Manhattan Island.

A meeting of the New York Local Assembly of the Daughters of the King was held Wednesday evening at the Church of the Beloved Disciple (the Rev. Dr. H. M. Barbour, rector). Addresses were made by the Rev. Dr. Charles T. Olmsted, vicar of St. Agnes' Chapel, and the Rev. Charles Douglas.

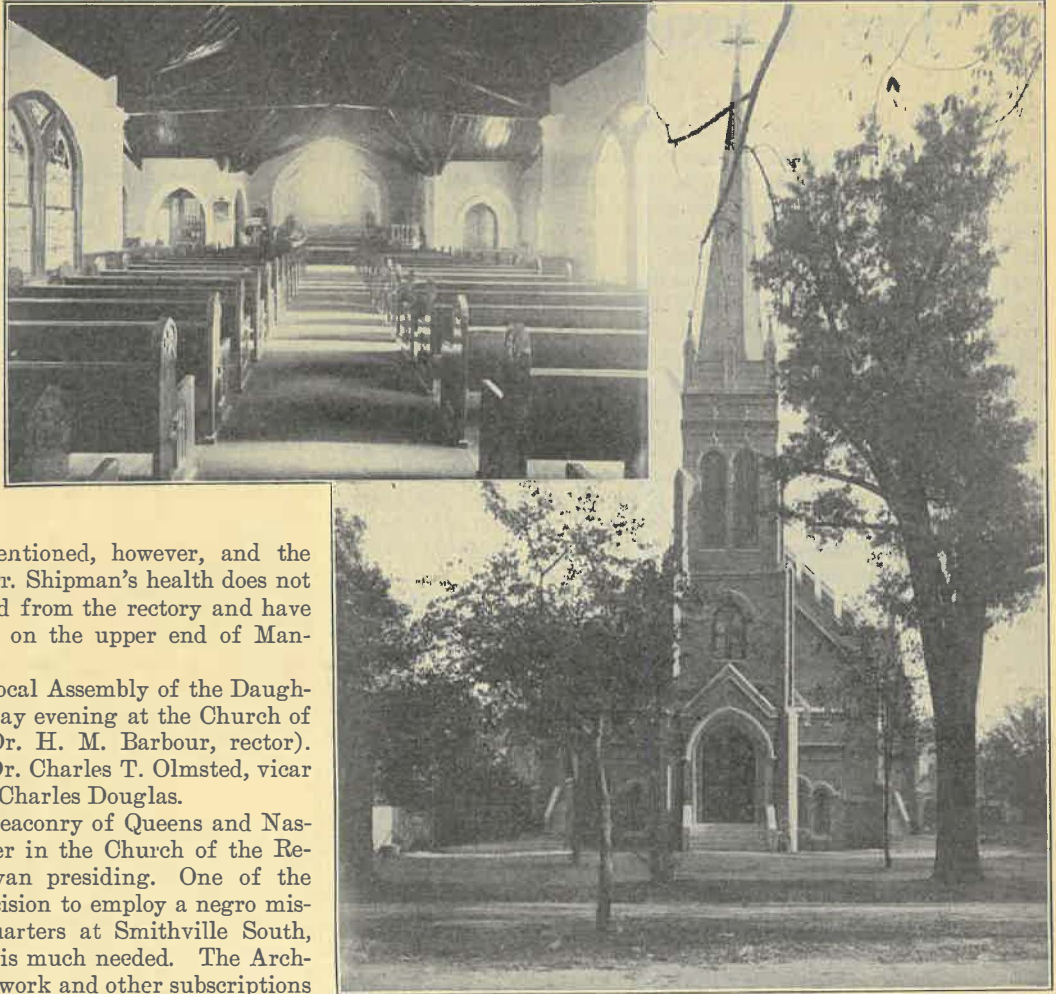
The fall meeting of the Archdeaconry of Queens and Nassau was held on the 23d of October in the Church of the Redeemer, Merrick, Archdeacon Bryan presiding. One of the most important actions was the decision to employ a negro missionary, who will have his headquarters at Smithville South, where a mission for colored people is much needed. The Archdeaconry voted \$300 to support the work and other subscriptions brought the available amount up to over \$800. The report of the treasurer showed the finances to be in an exceptionally good condition. Contributions from parishes have been larger than usual during the past six months and the treasury now has a balance of \$800. This report brought out the fact that the Rev. Dr. S. D. McConnell of Brooklyn had contributed \$1,000 during the year, and a minute thanking him was adopted. At the afternoon session a stirring address was made by Mr. Jacob Riis of New York on "Aggressive Christianity." Other speakers were the Rev. J. Finch on the "Church Endowment Fund," Mrs. J. Elliott Langstaff on the "Church Charity Foundation," and the Rev. Gordon T. Lewis, who spoke on the work among the Montauk halfbreed Indians.

The Rev. William G. Ivie, rector of Grace Church in the Eastern District of Brooklyn, and several of the men of his church, were badly hurt last week by the collapse of a scaffold which was being used for some interior repairs to the church building. The scaffold had been put up by masons and was in the chancel. One of the windows from old St. Mark's Church, which was recently demolished to make room for the approach to the new East River bridge, had been given to Grace Church, and in order to save the expense of setting it in the place provided in the chancel wall, several of the men of the church decided to make use of the standing scaffold and do the work themselves. The window had been set in its place, but before the rector and the others could descend, the scaffold fell. Mr. Ivie received a compound fracture of the left leg and was the worst injured, the others being bruised and badly shaken up.

PRESIDENT ROOSEVELT ON DEMAGOGUES.

THE following extract from a paper by President Roosevelt on "True American Ideals," published in *The Forum* for February, 1895, is of striking interest in view of the elevation of Mr. Roosevelt to the presidency:

"During the summer of last year, every American capable of thinking must at times have pondered very gravely over certain features of the national character which were brought into unpleasant prominence by the course of events. The demagogue, in all his forms, is as characteristic an evil of a free society as the courtier is of a despotism; and the attitude of many of our public men at the time of the great strike last July was such as to call down on their heads the hearty condemnation of every American who wishes well to his country. It would be difficult to estimate the damage done by



CHURCH OF THE GOOD SHEPHERD, COLUMBIA, S. C.
[See THE LIVING CHURCH, Oct. 19th.]

the example and action of a man like Governor Altgeld of Illinois. Whether he is honest or not in his beliefs is not of the slightest consequence. He is as emphatically the foe of decent government as Tweed himself, and is capable of doing far more damage than Tweed. The Governor, who began his career by pardoning anarchists, and whose most noteworthy feat since has been his bitter and undignified, but fortunately futile, campaign against the election of the admirable judge who sentenced the anarchists, is the foe of every true American and is the foe particularly of every honest workingman. With such a man it was to be expected that he should in time of civic commotion act as the foe of the law-abiding and the friend of the lawless classes, and endeavor, in company with the lowest and most abandoned of the class of office-seeking politicians, to prevent proper measures being taken to prevent riot and to punish the rioters. Had it not been for the admirable action of the Federal Government, Chicago would have seen a repetition of what occurred during the Paris Commune, while Illinois would have been torn by a fierce social war; and for all the horrible waste of life that this would have entailed Governor Altgeld would have been primarily responsible. It was a most fortunate thing that the action at Washington was so quick and so emphatic. Senator Davis of Minnesota set the key of patriotism at the time when men were still puzzled and hesitated. The President and Attorney-General Olney acted with equal wisdom and courage, and the danger was averted. The completeness of the victory of the Federal authorities, representing the cause of law and order, has been perhaps one reason why it was so soon forgotten; and now most of our well-to-do short-sighted people actually forget that when we were in July on the brink of an almost terrific explosion the Governor of Illinois did his best to work to this country a measure of harm as great as any ever planned by Benedict Arnold, and that we were saved by the resolute action of the Federal judiciary and of the regular army. Moreover, Governor Altgeld, though preëminent, did not stand alone on his unenviable prominence. Governor Waite of Colorado stood with him. Most of the Populist Governors of the Western States, and the Republican Governor of California and the Democratic Governor of North Dakota, shared the shame with him; and it makes no difference whether in catering to riotous mobs they paid heed to their own timidity and weakness, or to that spirit of blatant demagogism which, more than any other, jeopardizes the existence of free institutions. On the other hand, the action of Governor McKinley of Ohio and Governor Matthews of Indiana entitled them to the gratitude of all good citizens."

The Closing Day of General Convention.

THURSDAY, OCTOBER 17th.

HOUSE OF BISHOPS.

On the morning of the closing day there was an early Celebration in the chapel for the Bishops, Bishop Tuttle of Missouri the celebrant. Sitting as a legislative body, the Bishops agreed with the Deputies in setting apart western Kansas as a Missionary District to be named for the city of Salina; and in creating Cuba a foreign Missionary District. They secured permission to elect a Bishop for these and for Honolulu during the convention recess, both Districts meanwhile being under the direction of the Presiding Bishop. The Bishops also agreed to the erection of a Missionary district in southeastern Illinois, but this was non-concurred in by the Deputies. The form for the Constitutional amendment to Article 5 was agreed upon, requiring at least six parishes before a District might be made a Diocese, and that any existing Diocese may not be reduced by division to fewer than twelve parishes and twelve presbyters. The form for the addition to Article 10 was also agreed to, after coming from a committee of conference. Article 10, already a part of the new Constitution, relates to the Book of Common Prayer. The addition proposed is as follows:

"Nothing in this article shall be construed as restricting the authority of the Bishops of this Church to take such orders as may be permitted by the canons of the General Convention for the use of special forms of worship."

Appended to this was a joint expression of opinion, reading as follows:

"Resolved, the House of Deputies concurring, That it is the sense of this Convention that a Bishop of this Church has the right to take under his spiritual oversight any congregation of Christian people not in communion with this Church that may desire him so to do, and that it is the further sense of this Convention that the use of the Book of Common Prayer is not obligatory under such circumstances; provided no such congregation shall be admitted into union with the diocesan convention until it has been organized as a parish or congregation of this Church in accordance with all canonical requirements and until it has been duly certified that the Book of Common Prayer is the use of such congregation."

HOUSE OF DEPUTIES.

The Deputies spent a busy closing day, with at least one dramatic scene. Complete lists of committees on important matters were announced.

To confer with other religious bodies and secure if possible uniform action on the subject of marriage and divorce: The Bishops of Albany, Maryland, and Coadjutor of Rhode Island; the Rev. Drs. Dix of New York, Fulton of Pennsylvania, and Eccleston of Maryland; and the Messrs. Stetson of New York, Old of Southern Virginia, and Bradford of Delaware.

Change of Name of the Church: The Bishops of Missouri, New Jersey, West Virginia, Pittsburgh, and Ohio; the Rev. Drs. Greer of New York, Fiske of Rhode Island, Eggar of Central New York, Mason of Virginia, and Rev. B. T. Rogers of Fond du Lac; Messrs. Lewis of Pennsylvania, Lyman of Chicago, Packard of Maryland, Sowden of Massachusetts, and Morehouse of Milwaukee. They are ordered to publish report six months before meeting of the next Convention.

Provinces: The Bishops of Albany, Fond du Lac, Texas, Vermont, and Los Angeles; Rev. Messrs. Davenport of Tennessee, Williams of Nebraska, Greer of New York, Taylor of Los Angeles, and Beckwith of Texas; Messrs. Saunders of Massachusetts, Wilson of Springfield, Stiness of Rhode Island, Battle of North Carolina, and Burgwin of Pittsburgh.

Expressions of sympathy were expressed with relatives and Diocese over the death during the Convention of Mr. John I. Thompson, lay deputy from Albany. He was present at the opening, but died of bronchitis at a hotel. He was a foremost layman of his city and Diocese. The Rev. Dr. Alsop obtained authority for the Marginal Readings committee to print their renderings marked "C" as an appendix to any Bible which might be issued.

They received notice that the House of Bishops concurred in their amendment to the Canons on the subjects of Deaconesses and Missionary Districts. The House of Deputies receded from its action to maintain secrecy with reference to presbyters nominated by the House of Bishops as Missionary Bishops, since the House of Bishops had refused to concur. The House also receded from its amendment to the Constitution relating to the election of a Presiding Bishop, and concurred with the House of Bishops in their amendment, in which the language is slightly different. On motion of the Rev. George S. Bennett (Newark), all existing joint commissions and committees were continued. Both Houses concurred in certain resolutions relating to the discouragement of immorality, vice, and gambling. Both Houses concurred in an amendment to the canons relating to the absence of ministers from their Dioceses, and relating to those officiating without licenses; but the House of Deputies refused to concur in an amendment passed by the Bishops relating to the suspension of ministers without trial.

DIVISION OF KANSAS.

Reverting to the calendar, and with an honest endeavor to clear it, the Deputies put in several hours of vigorous Church extension

talk, in connection with the proposition to create the Missionary District of Salina. Of course the popular side was the extension one, but some deputies looked the financial situation bravely in the face. These were the Rev. Dr. Greer of New York and Messrs. George C. Thomas and Robert Treat Paine. Mr. Paine came from the minority of his committee, and stated that the experiment of setting off Asheville, The Platte, and Southern Florida had proved unwise. Reverting to Springfield, although it was not under discussion, he thought Chicago ought to take care of Illinois. A map of Kansas was suspended, but having been hastily made while there, wrapping paper only being used, it parted before the Deputies had examined it. The incident enabled several speakers to say it was prophetic of what the Convention should do in the matter. Mr. PAINE argued in behalf of an east and west division. The Rev. Robert Talbot (West Missouri) said Bishop Millsbaugh simply cannot care for the entire territory, and the Rev. Mr. RESTARICK (Los Angeles) declared it to be a controversy between stagnation and progress. Mr. D. B. LYMAN of Chicago, replying to Mr. Paine, said that Chicago has 44 self-supporting parishes and is maintaining 64 missions; quite enough to entitle it to credit. It was willing to do more as fast as it could. The best speech of the day was given by Mr. THOMAS WITHERS of Colorado, a civil engineer. He stated the case so clearly and knew so much of the subject, having, as he said, been over every part of the territory, that his arguments had much weight. Upon the vote, which was by Dioceses and orders, the result was: Clerical—ayes 53, noes 4, divided 1. Lay—ayes 42, noes 10—the required two-thirds, the new rule being in effect.

DIVISION OF SPRINGFIELD.

The matter of the interests of Foreign Churches was continued, and the division of Springfield taken up. It was late in the session, and the deputies felt, apparently, that they had strained the situation as far as was safe in missionary extension. Mr. BLUFORD WILSON was put forward as the champion, and through some mismanagement or misfortune several other Springfield representatives failed to be heard, among them the Rev. Alexander Allen, who was cut off at the very last by cries of Question. Mr. Wilson distributed maps of Illinois showing the proposed division. When asked why a successor to Bishop Hale was not chosen, he replied that Bishop Seymour was no longer able to divide a meagre \$2,000 a year to pay a Coadjutor's salary. He did promise that Springfield would relinquish at the end of one year the \$2,000 coming from the Board of Missions. The late Bishop Hale left by will \$10,000, and another fund of \$10,000 will soon be available. It was here that the Rev. Dr. GREER and Mr. THOMAS warned the deputies that it is necessary to pay as one goes, and then the Rev. Dr. CLAMPETT of California, who had not before been heard on the floor, took the stand. The latter made a very favorable impression, speaking for Church extension, and saying that the way to get money is to create the need for it. There entered into the debate, unfortunately, some touch of partisanship, and Mr. Wilson made what was thought to be a slight attack upon the Board of Managers, which may or may not have influenced the vote. It was also a misfortune for them that the matter came after Kansas, and at so late an hour in the Convention. The vote stood: Clerical: ayes 32, noes 22, divided 3; Lay: ayes 21, noes 26. So it was lost, though the House of Bishops had voted to grant it.

THE HUNTINGTON AMENDMENT—ARTICLE X

The Deputies had decided to adjourn at four, but they sat for details until the very hour for the closing services had arrived. It was during this time that the report of the conference committee upon the Huntington amendment came in. Dr. Grosvenor (N. Y.) and Mr. Saunders (Mass.) supported it, and the Rev. Dr. Fulton (Penn.) and the Rev. J. H. Hopkins (Chicago) protested. By an inadvertence the report was divided, the first part, as printed above, in the report of the House of Bishops, being adopted upon a vote of orders, and the resolution which follows being defeated. At this juncture the Rev. Dr. Huntington, showing some emotion and listened to with marked attention by an assembly that filled every nook and corner of the edifice, took the small box stand in front of the President's table and made the closing address quoted in the telegraphic report.

There was more than a touch of sadness; there was another touch of the dramatic. Almost at once Mr. PACKARD of Maryland pointed out that a conference committee report had to be voted upon as a whole. The Rev. Mr. HOPKINS of Chicago expressed the hope that it might not, at this late hour, be voted upon favorably, but so it was. The amendment and the resolution, being on their passage at the very closing moments of the Convention, were passed upon a vote by orders: Clerical: ayes 34, noes 15, divided 5; Lay: ayes 32, noes 10, divided 1.

THE CLOSING.

Without removing the platform, and with the church still packed, the Bishops entered for the final service, Trinity's choir being already in the north transept gallery. It was an inspiring scene, and took place just as the sun was setting. The secretaries

of the two Houses headed the long line, followed by the Rev. Dr. Clampett and the Rev. Dr. Lindsay. Prayers were said by the President of the House of Deputies, the Pastoral Letter was read by Bishop Dudley from the pulpit. The offerings amounted to \$8,000, to be applied to the missionary deficit—and nothing else was done to lower that deficit.

So the General Convention of 1901 passed into history.

Recounting it all from the very beginning, it may again be said that it was a working Convention. There were no holidays, and the sessions were long. Almost every deputy was in his seat all of the time, and at many sessions, galleries and even aisles were filled. In spite of the crowds the best of order obtained at all times. A few men, perhaps twenty, did nearly all of the talking—in this respect differing markedly from a Presbyterian General Assembly, or a Methodist General Conference. As a presiding officer the Rev. Dr. Lindsay of Boston encountered many difficulties. Among these were a first Convention experience, the inability to hear from under galleries and among temporary posts, and perhaps a little too much good nature that was at times imposed upon. But there were few tangles, and there was much courtesy from the floor, not alone toward the chair, but toward fellow members. Perhaps Dr. Lindsay's unflagging good nature helped in this good feeling. Two deputies, who were evidently interested in parliamentary law and are making a study of the Church's law, assisted the chair from the floor many

times, and often received the grateful appreciation of both chair and Convention. They were Messrs. Arthur Browne of Washington and John T. Hicks of Arkansas. Dr. Lindsay had, at all times, perfect control of affairs, and he received the cordial thanks of the reporters because he invariably called out in clear tones the names and Dioceses of the speakers. Two men called to the chair at different times showed thorough familiarity with tactics and rules. These were Judge Stiness of Rhode Island, and Mr. Joseph Packard of Maryland. It is also to be said for Dr. Lindsay that he acted under two different Constitutions. The Convention felt, it is safe to say, that it had found a worthy successor to Dr. Dix.



JOHN H. STINESS,
Chief Justice of Rhode Island.

THE CORNER-STONE LAID AT SAN MATEO.

THE corner-stone laying of the chapel of the Church Divinity School at San Mateo was an occasion full of historic associations, to be. With excellent wisdom, Bishop Nichols did not project the ceremony into the Convention's time, but set the date for the Saturday afternoon following the Convention's close. Two special cars were filled from San Francisco, and it seemed as if the Convention had reassembled. Arriving at beautiful San Mateo, which overlooks the bay, carriages took the party to the grounds, the cavalcade led by St. Matthew's School Cadet Band. A long line of boys from the orphanage was drawn up across the plot, and there was a large attendance of friends of the School and of the Bishop and his splendid work. In the crowd were many clergy, but those who took part in the exercises or who had part in the procession, were the Bishops of California, Kansas, Kyoto, Springfield, Montana, Shanghai, Marquette, Honolulu, Central Pennsylvania, Tokyo, Oregon, Michigan City, and Utah, Dean Hodges of Cambridge, Vice-Dean Hart of Berkeley, Dean Lincoln of the Pacific, and the Rev. Dr. J. S. B. Hodges of Baltimore, the Rev. Dr. John Bakewell of Oakland, and the Rev. E. J. Lyon of the San Francisco Convocation. The procession was headed by the vested choir of St. Matthew's Church, San Mateo.

In beginning the formal service, Bishop Talbot said the opening sentences, Bishop Willis read the Bible lesson, and Bishop Morris said most of the prayers, giving the blessing at the last. Bishop Nichols referred to the occasion as a prophecy in stone, expressing the hope that not many years might elapse before the completed building should rise. The stone about to be laid was the corner of



LAYING OF THE CORNER-STONE—CHAPEL OF THE CHURCH DIVINITY SCHOOL, SAN MATEO, CAL.

the Chapel, where the religious side of the training of young men would be had, who were, let all hope, to go forth from that spot in large numbers in the time to come, to preach the Gospel on the Pacific Coast. He spoke of the associations with schools of the East, and introduced Vice-Dean Hart. The secretary of the House of Bishops said he did not represent the most remote, the oldest, or the largest divinity school, but he did come from one to which Bishop Nichols owes much, and which is honored by having the Bishop of California as an alumnus. A divinity school is not furnished with the equipment it ought to have until it has a Chapel. He said Berkeley stood, as he felt sure the present one would stand, for the conviction that the truth of God is something which man did not invent or discover, but that it was and is the Revelation of the Creator, explained to mankind through the love of Jesus Christ.

The address of Dean Hodges of Cambridge was along similar lines, an idea being put forward by him to this effect: A most important thing in the Church is the divinity school. There may be a great foundation, but the rector can wreck it all. The right man does not need a great parochial plant. The man is the thing, and the seminary the place to train him.

A delightful address was given by Bishop Seymour, who spoke of his service as Dean of the General Seminary. Humorously he declared he saw around him so many of his former pupils that he felt he was back in Chelsea Square, the tutor again, and many years lopped off his present accumulation. He described theology as the Queen of the sciences, and wound his theme about the Epistle which followed the date of the laying of the cornerstone of the West Building of the General, which has for its thought, "Speaking the truth in love."

The closing speaker was Bishop Leonard, who emphasized the tremendous importance of a native reared, educated, and held clergy. He referred to the great disease of the coast, homesickness for the East, and said as so many other Christian leaders on the Coast said to your representative during his three weeks' stay there, that there must be a Coast ministry before there could be a Coast Church, in all respects as well anchored as is the Church in the East.

The stone itself was laid by Bishop Nichols, who gave the name of All Saints to the chapel some day to rise there. Into the stone was placed the usual assortment of articles—copies of the church and local papers, programmes of the General Convention, catalogues. Following the service, tea was served in the school building's dining hall.

The Church Divinity School of the Pacific was founded in 1893 with the approval of the Pacific Coast Bishops, but under the leadership of the Bishop of California. Twenty candidates for the Holy Ministry have gone out from it. All of these, save one taken to his rest and one in disabled health, are filling responsible positions in five Dioceses and Missionary Districts. They are justifying the effort to raise up an indigenous ministry. The site, just without the limits of San Mateo's built up portion, is delightful. There is an accumulation of about \$20,000. Two fine residences are upon it, in one of which resides the Bishop, and in the other the Dean. A large frame building is the third one upon the plot. The new chapel, so situated as to form part of a future scheme, will front the east. Funds for it are not yet in hand, but in the belief that they will be before long, the laying of the corner-stone for it was made a part of the historic first meeting of the Church in General Convention upon the Pacific Coast.

CLOSING OF THE MISSIONARY EXHIBIT.

PLANNING to create a fund for the erection of a memorial annex to St. Mary's Episcopal Chinese Girls' School in Shanghai was the important subject presented for the consideration of the Woman's Auxiliary at its meeting on the final day. The memorial is in honor of Mrs. Mary Abbot Emery Twing, the honorary secretary of the Auxiliary, whose death occurred during the Convention season. Mrs. Twing was particularly interested in the work in the Shanghai school and during her two visits there devoted much attention to it. The work was so attractive to her that at one time she thought of going out to China to engage in it under the direction of Dr. Boone.

Bishop Graves addressed the Auxiliary on the subject and told of Mrs. Twing's relations to the school. On motion of Mrs. J. G. Clark the first steps toward creating the fund were taken. The Auxiliary has pledged itself to raise at least \$15,000 for the memorial school.

The gold alms basin presented by the Lambeth, England, Conference to the American Bishops was on view from 12 m. to 12:30 p. m. Engraved on the basin is the adoration of the Magi.

The noon-hour prayer and address was given by Bishop Gray of Southern Florida.

In the afternoon Bishop Holly of Hayti spoke of the work in his island, which has extended over forty years. He mentioned the disadvantage of being ranked as a quasi-autonomous Church and not sharing, therefore, in missionary advantages. He represented that the Haytians were the first after the United States to declare their independence. They had even sent a regiment, he said, into America to participate in the American Revolution, and it had fought in Savannah. He added that he always felt in the position of returning

to the islanders in spiritual favors the temporal aid they had given in revolutionary times. He told of the desire to establish in Hayti a training school and giving the people agricultural instruction to better their condition and aid in giving them eventually the strength to support their own church.

Bishop Brewer of Montana next addressed the Auxiliary, telling of his system of conducting the Church under his jurisdiction. He said he was specially concerned in securing good men for the field and paying them a salary that would insure their remaining with the people. Building fine churches was with him but a secondary consideration. Another aim he always kept in view was self-support for the Church in Montana, so that it, as California had done, could soon withdraw from missionary support. In fact, he was already teaching his people to contribute to the missionary work. He told of the growth of the Church since he went to Montana and of the desire to rebuild and enlarge the hospital recently burned.

THE DISPLAYS.

In the Chinese court, where Mrs. John Swift presided, Dr. Yamel Kin made a short address in beautiful English. She told of the mistaken ideas obtained of her people by visitors to the Orient, adding, "I am sorry there are so many points of view which render grave mistakes possible. My people are so much mistaken and misunderstood. They do not worship, as is so generally supposed, objects made with hands. These are but to them suggestions for devotion." She spoke of the code of ethics that had come down from Confucius, but at the same time the need there was for the introduction of Christian principles.

At the North American Indian court, where Mrs. Thurlow McMullin was in charge, many procured souvenirs of the Indian bead work which has attracted so much attention. The court was fragrant with pine cones, and among the exhibits was an altar cloth made 15 years ago by native Sioux Indians sent from the Pine Ridge Agency of South Dakota. It is white and embroidered in colored beads and fringed with porcupine quills.

The Girls' Friendly Society had a section in which their banner was displayed, and in which there was a good representation of the Society always present. On the opposite side from their booth was the court of the colored missions in the South in charge of Mrs. J. G. Clark. Here was work from the colored school of St. Augustine's in North Carolina, and a large picture of the Bishop of Southern Florida hung over the mantel. The Mexican court was on the same floor and was gay with the blankets, rugs, etc. that are familiar to persons who have traveled in that land. There were drawings displayed from the pupils of the Josephine Hooker Memorial Orphanage in the City of Mexico. Over the mantel hung a painting of the Holy Family, 200 years of age, which was painted on tin.

The Japanese had an exhibit on the second floor in which the walls were covered with burlap setting off the many beautiful embroideries and draperies loaned by friends. Next came the Brazilian court in which a tropical effect was produced by the use of rare Brazilian plants and shrubs. Strange birds of beautiful plumage loaned from the Academy of Sciences added to the beautiful effect, and there were dinner plates from the service of the late Empress, as well as handsome laces, etc.

Among the Philippine exhibits were a large American flag that belonged to Gen. Young's regiment, soiled and bullet torn, and also a large bed-spread made of red, white, and blue cotton that the Filipinos had presented to Gen. Young. There were Filipino hats, Spanish swords, Mauser rifles, and many similar relics.

On the next page we have the pleasure of presenting a group of photographs exhibited by the Auxiliary of the Diocese of Chicago. The centre piece is a representation of the Illinois Diocesan Convention of 1871, Bishop Whitehouse being in the centre. The upper corner pieces are: on the left, Bishop and Mrs. Philander Chase, and on the right, Bishop Whitehouse. The Communion service at the top of the picture is that presented by Jenny Lind to St. Ansgarius', Chicago, being made of solid silver and gold. The bottom tier of churches is as follows: on the left, the original St. James' Church; the centre, St. James' Church before and after the fire; the right, Grace Church, erected in 1857 and burned in the great fire.

BISHOP BICKERSTETH of Ripon had occasion to reject a conceited young deacon who was a candidate for priest's orders, and when the Bishop told him of his failure, he said: "I suppose, my Lord, you know that Ambrose was made a Bishop, though only a deacon." "Yes," the Bishop replied, "and I quite think that if ever you are made a Bishop it will be direct from the diaconate."—From *Lighter Moments*, by BISHOP HOW.

PRES. G. STANLEY HALL of Clark University is reported as saying recently that "if the preachers give up preaching of sin the scientists must take it up." It is very significant that there should be occasion for any such remark by so prominent an educator.—*Ram's Horn*.

THE DISCIPLINE of character comes out of the little things as well as out of the large things of human life.

The Living Church.



MANDEL. ENL. MIL.

THE BISHOP-ELECT OF NORTH-DAKOTA.

THE Rev. Cameron Mann, D.D., Bishop-elect of North Dakota, is a native of New York City and a graduate of Hobart College, from which he received the degrees of B.A. (1870), M.A. (1876), and D.D. (1889). He was ordained deacon by Bishop Coxé in 1873 and priest by the same Bishop in 1876, his early ministry being spent as missionary at Branchport, N. J., and afterward as assistant at St. Peter's, Albany; while from 1875 to 1882 he was rector of St. James' Church, Kansas City, Mo. At the present time he is also President of the Standing Committee and an examining chaplain of the Diocese of West Missouri, and has for several years been a deputy to General Convention. Dr. Mann is also known through his writings, his chief works being a book on *Future Punishment* and a volume entitled *Comments at the Cross*, being addresses for the Three Hours on Good Friday.



REV. CAMERON MANN, D.D.

titled *Comments at the Cross*, being addresses for the Three Hours on Good Friday.

THE AUTHORSHIP OF THE QUADRILATERAL.

BY THE BISHOP OF FOND DU LAC.

IT IS commonly believed that the so-called Quadrilateral is of American origin and was originated at the General Convention held in Chicago in 1886. It received the name of the Lambeth-Chicago platform because of a certain endorsement it obtained at the Lambeth Conference of 1888. The Conference thought its four propositions supplied "the basis on which approach might be made towards Reunion." The Conference recommended that on this basis the various branches of our Communion, acting in concert with one another, should make it known that they held themselves in readiness to enter into brotherly conference with the representatives of other Christian Communions. We have done so, and failed.

The four propositions as put forth however were these:

1. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith. This was somewhat different from the earlier Chicago formula, which read: "The Holy Scriptures of the Old and New Testament, as the Revealed Word of God."
2. The Apostles' Creed as the Baptismal Symbol and the Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration, to the varying needs of the nations and peoples called of God into the unity of His Church.

In support of the position that the Catholic school, at once the most conservative in its maintenance of our inherited faith, so also the most wisely liberal in its efforts for Christian unity, I would cite the fact that this Quadrilateral had its origin with the extreme wing of the Catholic "party" some twenty years before it saw light in Chicago! In the year 1863, the English Church Union, of which Lord Halifax is the present head, made a lengthy address to the Archbishop of Canterbury respecting intercommunion between the Churches of England and Scandinavia. "The address" (we quote from *The History of the English Church Union*, page 53) "respectfully submitted as a basis of such intercommunion the following points of fundamental importance—viz., the acceptance first of the Bible as the inspired Word of God; secondly, of the Catholic Creeds; thirdly, of the two great Sacraments of the Gospel and other ordinances of Apostolic authority; and fourthly, the recognition of the Apostolic Succession of the Episcopate."

It was also suggested that, through his Grace's intervention, the lost Apostolic Succession might be restored to Denmark, and

that the Danish Government would be not unlikely to favor such a proposal if made by the spiritual authorities in that country. Although nothing came of this effort, it is interesting as showing the origin of the Quadrilateral and its better form.

FREE CHURCHES VS. THE PEW SYSTEM.

By C. A. MOSELEY.

AS A parish treasurer, I have a keen interest in the matter of successfully conducting the finances of a parish; and, as a High Churchman by conviction, I have an abhorrence of the pew-renting system. I do not know who invented the pew-renting system nor the growth of the idea. I regret exceedingly that the sect or person inventing it had not copyrighted the idea, that it might never have crept into the Church. To say that we believe in the Holy Catholic Church and the Communion of Saints, and then seat ourselves in a pew marked with our name and reserved by the ushers for our exclusive use, would be amusing, did it pertain to anything less sacred than the Church. To put it mildly, it is the height of inconsistency.

I cannot but believe that the sight of the house of God marked off into plats would be as displeasing to Christ as the sight of the money-changers and sellers of doves in the temple. Would not He who used violence but the once, when He cast out the money-changers, use violence again, were He to walk down the aisles of the modern pew-rented church? I sincerely believe that the Church can never do its duty to the masses in any parish where this abominable system prevails, and I know of but one argument ever offered in its defense, that of expediency, a fear of the falling off in revenue. Can we grow in spirituality, with such a spirit of commercialism? Better far, a less expensive service, paid for by the gifts and free-will offerings of the people, than eloquent preaching, beautiful music, and an ornate service, maintained by rentals, where for a certain sum paid so often one is entitled to say (untruthfully), "This portion of the house of God belongs to me."

I have been told in argument with adherents of the pew-renting system that the poor and the stranger could sit anywhere in their parish church. This reminds me of the story of the man who wrote to a lawyer, stating certain criminal operations in which he had been engaged and ending by asking, "Can I be put in prison for it?" The lawyer, not knowing the circumstances under which the letter was written and hoping for the chance to defend the man, replied that he could not be. To which the man replied, "But I already am in prison." It is easy to argue that the poor *may* sit anywhere in a pew-rented church; only a fool would deny that it was physically possible. But the fact remains that they *do not*. And need we ask why? Do we blame the masses for not wishing to be shown to a seat marked with another's name, or on the other hand to be crowded four or five into a free pew at the extreme rear of the church? Anyone who has ushered in a church where the entire body of the church was rented and a few pews at the front and rear left free knows the difficulties to be encountered in not offending the dignified pew-renter or hurting the feelings of the stranger. We are all of us familiar with the rows of rented pews held vacant lest the owner might put in an appearance, while the strangers were crowded into one or two free pews.

I am not a member of any secret society, but it is my impression that the lodge room is not divided into rented portions. Yet how often is the Churchman told that secret societies do that which the Church fails to do—levels rank! Let the pew-renter answer that accusation.

I read with great interest the statement recently made that three-fifths of the congregations of the so-called ritualistic churches were of the laboring classes. It is significant that the ritualistic churches are almost invariably free churches. As free churches, they attract the masses. Should a parish be run as a club in which for our contributions we are assigned a space in the house of God? Or shall we rise to our Catholic heritage by giving of our earnings to support the free Gospel of Jesus Christ, for the benefit not alone of ourselves but of the un-Churched masses as well?

To my mind, the ideal parish has three dimensions; a high ritual, a broad charity, and a deep faith. The second rightly goes with the first, and the two should produce the third.

I wish that this letter might lead to a discussion in your columns of this subject. Something of the history of the pew-rent system and the increasing tendency toward doing away with it would be helpful. Especially would it be well to hear from some who have governed the finances of free parishes and who could make comparative statements.

RHYMES ON A RURAL CHURCH.

(ALL SAINTS' CHURCH, CHELMSFORD, MASS.)

AMONG the farms of Middlesex,
Where Chelmsford village lies,
And Robins Hill seems to uphold
The pillar of the skies,

There, on a green knoll nigh the Square,
The Church of All Saints stands;
The meadows fair spread out below
Its modest tower commands.

Its founder* was a learned man
And firm, as Paul the Tarsian;
Like Canterbury's *Theodore*,
Who lived a thousand years before,
Of rural parishes the friend,
Who could the weak with grace commend,
And dared himself be spent and spend.

II. Cor. xii. 15.

A church, to be without defect,
Must have a priest for architect.
He will, if he would keep the norm,
Lay the foundation cruciform.
A man of God this building planned:
The fields gave stones, the hillock sand,
Provided there by God's own hand.

I. Cor. iii. 11.

Bishops, of old, Cathedrals reared.
Each temple was by all revered
As being God's abode on earth—
A building pure, of heavenly birth,
In whose fair structure one might read
The truths which make the holy Creed.

This church's fabric to us brings
The shadowing forth of heavenly things.
These walls are quick with sacred lore,
And help the soul, God to adore:
The Christian Faith they symbolize,
The Church's teaching emphasize.
For, be it either stone or wood,
Each structural part must speak some good;
Each ornament, however crude,
Into some truth must be construed;
Each carved face or leafy stem
Be made a sacred apothegm.

True architecture, with *noblesse*,
Will spiritual truth express:
Intelligence the seal it bears.
The ancient prophet thus declares:
"Thy walls *Salvation* Thou shalt call;
And *Praise*, Thy gates," where enter all.

Isaiah ix. 18.

Its members true the Temple owns—
It is built up of living stones—
The cement Love is—Charity—
Which binds them all in parity;
Christ Jesus is the Cornerstone;
Apostles, prophets, too, we own—
Our Faith, thus, the foundation strong.
The windows are the saintly throng;
The pavement is humility—
Lowly in heart we all should be.
The spire, with every other part,
Points upward, where is fixed our heart.

I. Peter ii. 4-8.
Col. iii. 14.
Eph. ii. 20.
St. Matt. xvi. 16, 18.

The Porch's seven steps first say

{ Ezek. xl. 26.
Hebrews vii. 19.
Ps. cl. 6.
Ps. xviii. 30, 32.
St. John xiv. 6.

Of Christ, He is the perfect Way.

Four arches in the porch consist:
Each stands for an Evangelist,
To light us upward as we rise
On Christ, our stairway to the skies.

II. Cor. iv. 4.

The Lychgate pass'd, through porch and door,
I stand upon the church's floor.
The breathing stillness whispers me,
"Before God's altar bend thy knee."
The Font stands near, where rich and poor
Enter the Church through Christ the Door.
The Holy Bible rests upon
The flying eagle of Saint John:
Each Testament on its two wings
The Word of our Salvation brings.
The Litany Desk claims lowly men—
Read Joel 2, verse seventeen.
The Pulpit's on the Gospel side,
For here is preached Christ crucified.
For these the saints gave of their wealth,
And thus did add to their souls' health.
The Rood Screen bears aloft the Cross
Of Him who did redeem our loss.
("Lord, by Thy sweet and saving sign
Defend us from our foes and Thine.")

Isaiah xiv. 23.

St. John x. 9.

Rev. iv. 7.

Acts xiii. 26.

I. Cor. i. 23.

'Twixt Nave and Choir this signifies:
The Church's way to Paradise
Through grave and gate of death is given.
The Sanctuary is our Heaven.
The burning lamp His Presence=tells
Who in His holy temple dwells.

{ Rood-Screen.
Rood=rod.
Ps. xxiii. 4.

The Altar stands high in the East;
Whence we expect our great High Priest,
Who has His glorious coming set

Altar from alta area, a
high place.

On His well-loved Mount Olivet.

{ Ezek. xliii. 2, 4.
Zech. xiv. 4.

The Sun of Righteousness shall rise
With healing wings, high in the skies.
So when we say the ancient Creed
We turn whence comes the promised need.
We kneel to pray, as Scripture says,
And sit to learn God's holy ways.
We stand to sing or say the Creed
And hear the priest the Gospel read,
As exiles gaining Eden lost,
Rehearsing what Redemption cost.
The Altar is Christ's throne, and we
In adoration bend the knee.
The Altar Curtains here explain
The Temple's wall was rent in twain,
And Heaven's mysteries made plain.

St. Luke xxii. 41.

St. Luke xxiii. 45.
Col. i. 26.
Hebrews x. 19, 20.

Above the Reredos, Lancets three
Proclaim the Blessed Trinity:
The Cross, the Flowers, Candles bright—
Christ's Death and Rising, "Light of Light."
The Altar's built on solid ground;
Its three stone steps we may expound
To be Faith, Hope, and Charity—
The last the greatest of the three.
The Chancel Arch—the Christian life—
Is built upon—in peace and strife—
Two pillars 'neath this arch's span;
They're "Love to God" and "Love to man."
The Nave is the Church Militant:
The Choir, the Church is, Expectant
In Paradise: the Sanctuary
Is the Triumphant Church in glory.
The Floor about the Altar, raised,
Exalts the priest, his office praised:
The Sanctuary's lower roof
Of his humility gives proof.

I. Cor. xiii. 13.

St. Matt. xxii. 37-40.

I. Peter v. 6.
St. Luke xviii. 14.

The Cloister and the shady Garth
In summer make a cool retreat.
The Study, with its ample hearth,
In winter glows with cheerful heat,
And many a piece of ancient art
Its old-world flavor does impart.

Carved panels there of English oak
Tell the sad story of the Fall;
Paintings and glass the curse revoke
And show how God redeemed us all.
Books all about are learned friends,
And each his share of wisdom lends.

The Pastor deems himself to have
The confidence of holy men;
For when he will, he holds conclave
With Butler, Hooker, Taylor, Ken:
With Herbert "in his rural nook,"
Or Kempis "o'er his cloistral book."

With such as these he spends his days,
Or else he goes among his flock,
And oft he for his people prays,
That they may rest on Christ their Rock.

I. Cor. x. 4.

St. John vi. 31-33.

Rev. ii. 17.

Jer. xxiv. 6.

Lord, nourish them with heavenly food,
And set Thine eyes on them for good.

For him, your servant in the Lord,
Good people, pray: Be his renown
That rightly he divides the Word;
And God's approval be his crown.
Grant, Lord, in that great day that we
Together on Thy right hand be.

II. Tim. ii. 15.

Rev. vi. 17.

St. Matt. xxv. 33, 34.

N. S.

A NEW BOY had come to school fresh from the country, and the ready sir and miss of the city child was quite unknown to him.

"What's your name?" queried the master.

"George Hamilton."

"Add sir to that, boy."

"Sir George Hamilton," came the unexpected reply—*Ram's Horn*.
Horn.

A LITTLE BOY carried a nest of bird's eggs to a lady, who reprimanded him for robbery and heartlessness. At the same time a beautiful bird was balancing on wires on her hat. The lady sternly pictured to the boy the agony of the mother and received this prompt response: "Oh, she don't know; she's on your hat."—*Lutheran Evangelist*.

* The Rev. Theodore Edson, D.D., rector of St. Anne's, Lowell, Mass.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—The History of the Christian Church
to the Conversion of St. Paul

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE CHURCH AND THE ETHIOPIAN CONVERT.

Catechism: XXV. Requirements. Text: St. Matt. xxviii. 19. Scripture: Acts viii. 26-40.

WE ARE still studying what is recorded in Acts concerning the ministry of St. Philip the Evangelist. How interesting the fact that one from the lowly order of deacons should have been chosen of God for such important ministries: he was first to preach the Gospel of the established Kingdom beyond the walls of Jerusalem; he was first to give proof of the Catholicity of that Kingdom, in his admission of Samaritans to Holy Baptism; and now he was selected by the Holy Ghost for another important mission, the conversion of the Ethiopians, whereby a newly baptized convert "went on his way rejoicing" (verse 39), to carry to other men in distant lands the tidings of the Gospel of Christ. A later portion of Acts speaks of this missionary deacon as "Philip the Evangelist" (Acts xxi. 8). It is a well merited title, and sheds an excess of glory, not alone upon the man who bore it, but also upon the office of deacon as highly useful and honorable in the Primitive Church.

He who studies Acts as a consecutive narrative, rejoices to turn from the baseness of Simon Magus (viii. 18-24) to the beautiful account of the conversion of the Ethiopian eunuch (Ib. 26-40).

St. Philip, having been successful in preaching to multitudes in a city, is sent into the desert to make Christ known to one man journeying from Jerusalem toward Egypt. We take our map and mark Samaria as the temporary abode of St. Philip, when "the angel of the Lord spake unto him, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza" (verse 26). We trace the highway from Jerusalem to Gaza, the usual route of travelers to or from Egypt. St. Philip has completed his five days' journey, and waits by the roadside, near perhaps to the ancient city of Gaza, obedient, yet not knowing, it would seem, the divine purpose for which he had been sent to this desert place (verse 26).

A chariot draws near. It is the chariot of one in "great authority," the confidential steward or treasurer of "Candace, queen of the Ethiopians" (verse 27): A religious man surely, for he is reading the scriptures of the Old Testament (verse 28), yet needing light, for he has not yet heard of Christ.

What God has arranged, is now made known to His waiting messenger. The Holy Ghost speaks thus to Philip: "Go near, and join thyself to this chariot" (verse 29). Welcome is given him, for he has found a man perplexed: reading the Scriptures, but conscious of his inability to understand them (verse 31). We cannot fail to note the humility and the docility of the eunuch. There is in him no assertion of the infallibility of his private judgment. He does not say: "I need no guide; I know it all."

The passage which he reads is from Isaiah (liii. 7-8), known to us as the "Golden Passional," in which is set forth prophetically concerning Christ, His Incarnation, His life of humiliation, His death contrary to justice, His resurrection, His ascension, His future rule and judgment over mankind. Truly one of the very greatest of Messianic prophecies. The enquirer is perplexed, not knowing of whom the words are spoken. Philip preaches unto him Jesus (verse 35): That is, he applies this prophecy to none other than the Christ. It is of course self-evident that the Holy Ghost, who has directed him to this chariot, does not leave St. Philip to interpret without assistance these difficult and perplexing words of ancient prophecy. We have but a mere fragment of the discourse or conversation; yet we feel confident as to its general lines.

He preaches unto him Jesus (verse 35): not apart, however, from the ordinances of the Christian religion. In preaching Jesus he tells this man of the necessity and the benefit of Holy Baptism. No one can doubt this, for soon "a certain water" (probably a pool by the roadside) is reached, and the now-instructed enquirer voices forthwith the overwhelming anxiety of

his heart in these memorable words: "What doth hinder me to be baptized?" (verse 36).

Remember, Philip was guided throughout by the Divine Spirit. He so preached Jesus as to make this man understand that what he needed for his salvation, was to believe and be baptized. How, and to what extent, was he required to believe in Jesus? Not as a good man merely, a safe example for us to follow. His noble confession lays bare the whole line of instruction, through which his attentive mind has been led: "I believe that Jesus Christ is the Son of God" (verse 37).

The chariot halted and the man was baptized. How? Some have supposed by immersion, because of the expression, "went down into the water" (verse 38). This is not a safe inference, for, as Bishop Williams has well observed, "if the words translated 'went down into the water,' and 'were come up out of the water' necessarily imply immersion, then Philip must have been immersed as well as the Ethiopian, since the words are spoken of both; while, if they do not necessarily imply the immersion of the evangelist-deacon, neither can they be insisted upon in the case of his companion." So far as it is written, we are in no way debarred from believing that they went down into the pool, shallow, perhaps, and the baptizer poured water over the convert, as is represented in many ancient pictures of our Lord's baptism.

St. Philip, who had come mysteriously, so disappeared as to convince the Ethiopian that the message which he had borne, was from heaven. "The Spirit of the Lord caught away Philip" (verse 39); he "was found at Azotus; and passing through he preached in all the cities, till he came to Cæsarea" (verse 40). Again taking the map, and remembering that the reference is to Cæsarea on the sea coast, not Cæsarea Philippi, we trace these as the cities in which St. Philip probably preached: Ekron, Joppa, Apollonia, Lydda. We naturally wonder whether the preaching of the evangelist-deacon in Joppa may not have prepared the way for St. Peter's visit there (Acts ix. 36-43) and for the reception of Cornelius into the Christian Church (Acts x.). St. Philip now drops from sight, and at the end of nine years he comes again to our notice (Acts xxi. 8-9), still dwelling and preaching in Cæsarea.

The Ethiopian "went on his way rejoicing" (verse 39): rejoicing, of course, because his discipleship had been sealed; he had been admitted to the Kingdom.

St. Philip was "caught away" (verse 39). He waited not to be thanked, or to be congratulated upon the success of his preaching. He had come as God's messenger, and, having delivered the message, he dropped from sight, leaving the convert alone with God who had called him.

THE VOICE OF THE CHRISTIAN YEAR. XXIV.

BY A RELIGIOUS.

HAPPILY in the All Saints' Octave, falls the Sunday whose teaching is centralized (by the Collect, as so often) in *Godliness*. In keeping that dear festival, we have more clearly seen ourselves as sinners from longing to be God's saints; we have studied the Epistle with burning hearts, fain to be found among the "followers of the Lamb," those robed and sealed and crowned; we have studied the Gospel, and offered ourselves to Him whose utterance it is, to be conformed to the law as the means of conformity to His Likeness. With exceeding awe we have worshipped our God in His infinite goodness; with like awe we have realized that our Christian calling to be His "disciples" means to be His *imitators*. "Called to be saints," holy ones; a call fulfilled according to degree of likeness to Him who calleth.

1. "Who is like God?" This is the ecstatic ascription of the great Archangel. Yet the great God gives to poor sinners the invitation to be like Him, in forms ever differing, according to the endowments of each. We expect of others what we consider them capable of: God expects of us what He makes us capable of. "Godliness," is the keystone of the Collect, which is the key to the Epistle and Gospel. The Collect for any day is an exponent of the mind of the Church as to the interpretation of the Eucharistic Scriptures. Some of the finest touches of the Church's genius are exhibited in the Collects—in the Collects, whether considered as prayers or considered as interpretations of the Scriptures selected for the edification of the faithful, as gathered together for that act which is her most intimate and unifying coöperation with her Lord: that act wherein those on earth worship God by representing to Him not only what the Incarnate Son once did, but what

He does now in His glory—claiming for ourselves the virtue of His actions past and present, and claiming the Father's regard by our offering thereof, in form and manner according to the commandment left to the Church.

The work begun in the infant soul by the preventing Spirit is Godliness; the character manifested in Christian forgiveness is Godliness. The great lesson of the Sunday's Collect, Epistle, and Gospel is, "Freely ye have received, freely give." Give not only such as belongs to you by nature, but what has been bestowed by grace.

2. "That your love may abound more and more." The growth of godliness in a man means the fulfilment of God's will. Not only God's design for him; but by him, his acceptance and submission and devotion, is helped forward the Divine designs for the race. All godliness, both in essence and in fruit, is gathered by St. Paul into a word—"abundant love." "This I pray," as the expression of all the longing of his heart for them, "that your love may abound."

O, my God, when I consider how greatly Thou, so lofty, lovest me, so miserable, then contrast how feebly I, so bad, love my neighbor, who is so good, I am covered with confusion. I tremble and am ashamed for that I have done! O, Righteous Judge, condemn me not; but pour into me Thine own righteousness, Thine own love; that when I come before Thee, Thou wilt accept me for the sake of Thyself within me.

3. "Until Seventy times Seven;" the number of the Holy Spirit multiplied by the decimal basis. Love is manifest in mercy; the flower of mercy is pardon. The measure of mercy suggested in the text is small in comparison to what I have received; for, since my offenses are against an Infinite God, they have an infinite character and are done away only by Infinite Mercy; and no offense of my kind against ME could be more than a finite offense. Yet, the least wrong done me or slight offered me rouses all my antagonism—so great is my self-love, that root of ruin!

O, my God, Father, Saviour, Spirit, forgive me, and correct me! Bring me to Thy likeness now, and Thy Presence in righteousness at last. Fulfil grace with more grace, that none be lost but all be fruitful, to Thy glory and my salvation. As I desire Thee in mercy to remember me, grant me to remember mercy in all my dealings with others. Amen.

THE FAITHFUL DEPARTED.

By THE REV. N. GREEN-ARMYTAGE, M.A.

HERE are three states of the soul's existence amongst the faithful members of the Holy Catholic Church:

I. The state of the soul in the body, wherein are two notes of imperfection: (1) the mortal condition of the body, and (2) the sinfulness of the soul. This state is terminated at death by the separation of soul and body.

II. The state of the soul in its disembodied state, which lasts from death till the resurrection of the just. Herein are found three notes of imperfection; (1) the separation of soul and body, so that man, as such, has his dual existence suspended; (2) the degradation of the body even to dissolution in its kindred earth; and (3) the continuance of the soul in an imperfect spiritual condition in Hades, or the unseen world, which is also called Hell in the Apostles' Creed.

It is this middle condition of man's existence, of which the Church reminds us at every funeral, and on each All Souls' Day, bidding us pray for the doing away of these three notes of imperfection by the power of God. Thus we pray (1) for the "redemption of the body from the power of the grave," so that it may become incorruptible again, and immortal, and spiritual; (2) for the reunion of this glorified body with its old companion the soul; and (3), most important of all, we pray for the perfecting the penitent soul in holiness, without which it cannot look upon God in the Beatific Vision, for its purification from the stains of sin which was forgiven it during its life in the body; and for its "going from strength to strength," ever increasing in enlightenment till the "day of the Lord," the Judgment Day, when, together with the risen body, it will go through the "fiery trial that will try every man's work," so as to be fit to "appear before God in Zion." For all Christian souls in this ordeal the Church makes special supplication in the Litany, after the example of St. Paul, who thus prayed for Onesiphorus. Then the sanctification or the purification of man's nature, begun in Baptism will be completed.

This then being the history of the soul, it is plain that, even if Scripture did not speak of prayers for the dead, it would

still be lawful to pray for them, seeing that Scripture nowhere condemns such prayer. Indeed Scripture could not do so, seeing that revelation never condemns what is right in natural religion, and so could not condemn prayers for the faithful departed. For prayer for the dead is not only an act of Christian piety, but also forms one of the many innate ideas which are found in nearly all religions. Such innate ideas are also fasting, confession, sacrifice, and worship. Thus to pray for the dead is an instinct of natural piety, whilst to condemn such prayer is an act of infidelity even in natural religion. Such condemnation is not only irreligious, it is unnatural also. Frequent and periodical prayer for the departed is as important as frequent and periodical prayer for the living. For it is but prayer for perfection, like all prayer. Let us therefore not neglect such prayer, lest, when we have passed away, our survivors in turn neglect to pray for our own souls.

III. The third, final, and unending state of the soul's existence will begin at the end of the Judgment, when perfect man will again exist; perfect in the union of soul and body, perfect in the incorruptibility of the body, and perfect in the sinlessness and sanctity of the soul, in a condition of "consummation and bliss, both in body and soul, in God's eternal and everlasting glory." For it is not possible that an imperfect being, such as a mere disembodied soul, even were it quite sanctified, should be found in heaven, inasmuch as the soul's disembodiment is the direct result of sin. For heaven, as the perfect and sinless state of existence, can receive none but perfect and sinless beings. If an imperfect man was driven out of the earthly Paradise, how can he enter the heavenly Jerusalem? Perfection of state and perfection of man in that state, are necessarily co-ordinate ideas (Ps. l. 3, 4, lxxxiv. 7; Prov. iv. 18; Is. iv. 4; Dan. xi. 35, xii. 10; Mal. iii. 2, 3; Matt. v. 26; I. Cor. iii. 13; 2 Tim. i. 18, iv. 8, etc.).

A HYMN FOR ALL SAINTS' DAY.

"Blessed are the dead which die in the Lord."—Rev. xiv. 13.

Blest are the faithful who sleep in the Lord,
They who have worshipped the Incarnate Word,—
May they have peace, and the silence that brings
Equalization to slaves and to kings.

Martyrs who died that Christ's faith they might save
Live now in peace far beyond the dark grave,
Praising forever the Lamb who was slain
For our salvation and rose once again.

There stand the Prophets who told of his birth
Ages before to the nations of earth,
Crowned with his glory and kneeling before
Him whom the angels of Heaven adore.

Saints and Evangelists clad in pure white,
Bathed in the glow of the Conqueror's light,
Lauding the Prince of the earth and of heav'n
Who gave his life that our sins be forgiv'n.

Heaven's great Host worship alway the Three
Ever united, the Blest Trinity,
Honoring, praising, adoring as One,
Father and Spirit and Conquering Son. Amen.

HAROLD W. BELL.

I MET AN OFFICER once who was relating his experiences of Sunday School teaching. He said he met an old schoolfellow one day who was a clergyman, and who persuaded him to spend a Sunday with him. In the morning his friend told him that he must come and take a class of boys in the Sunday School. This he protested he could not, and would not, do, but was finally over-persuaded, his friend lending him a commentary, and telling him that he had only to keep the class quiet, as he would his own men, hear them read a chapter, and ask them a few questions which he would find in the notes of the commentary. "All went well," he said, "till we had read the chapter through, when I tried to find the questions. I managed to ask one or two, which I found they answered in a moment, so in my despair I thought I would take them into the Old Testament, and now I was more lucky, for I asked them, 'Boys, who was Mephistopheles?' Well, would you believe it, there wasn't a boy of them that knew! And wasn't I glad! I didn't know anything about him myself, you know, except that he was one of the old patriarchs, but it got me out of this trouble, for, though the time wasn't half up, I closed the Bible with a bang, and exclaimed, 'Boys! I can teach you no more. Go home and search the Scriptures!'"—From *Lighter Moments*, by BISHOP HOW.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PAPAL SUPREMACY.

To the Editor of *The Living Church*:

THE rector of Holy Trinity, Manistee, Mich., asks in your last number: "What authority forbids Anglicans to hold and teach the doctrine of Papal Supremacy, Infallibility, and the Immaculate Conception?" I would like to answer, The authority of the Ordinal. There the Bishop asks: "Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word?" etc.; and the candidate answers: "I will, the Lord being my helper." If the doctrine of the Papal Supremacy is not an erroneous doctrine, then the whole Anglican Communion is lying in the sin of schism. The fundamental principle of the English Reformation was that "the Bishop of Rome hath no more authority in the realm of England than any other foreign Bishop." From the standpoint of the Roman Catholic the Church of England was certainly founded by Henry VIII. If the Papal Supremacy be true, then throwing off that Supremacy by the Church of England was the starting of a new organization, just as throwing off the episcopate by the Presbyterians was the starting of a new organization. From the standpoint of an Anglican, therefore, the doctrine of Papal Supremacy is erroneous, and, in my humble judgment, the teaching of it in the Episcopal Church is an act of treason. It would be like a Boer teaching the supremacy of England in South Africa. That he may know that the doctrine is a strange one, I have only to refer my good brother to the great lecture of Bishop Seymour which he delivered before the Church Club of New York in 1888. I think his words will bear repeating:

"Are we at a loss to answer whether the King committed the administration of His kingdom to a single vice-gerent, or to a corporation; whether He organized its government on earth as an oligarchy under Him, or an absolute monarchy on a level with Him? On this point there can be no doubt at all if we accept the testimony of Holy Scripture; not the evidence of a single verse, or the inference gathered from isolated texts, but the very charter itself, given by our Lord Himself in His very words, and the practical interpretation put upon that charter by all of those who first received office under it, without exception, to the end of their lives, in the organization of the Churches which they planted, and the teaching which they gave to their followers. No answer but one has ever been given dogmatically to the question—in whom did our Lord lodge the government of His Church, in one or several; did He vest its offices and functions and powers in a single vicar, or in a corporation? No answer save one has ever been given as a matter of faith by any branch of the Church, until the Patriarchate of Rome, in the year of grace 1870, in the dogma of infallibility, presumed to affirm and require all who owned her obedience to accept as *de fide* that Christ constituted His Church an absolute monarchy, that He appointed St. Peter His vicar, raising him above his fellows into an order by himself, and lodged in him and his successors all power for government and administration."

It appears to a High Churchman, who in the early years of his ministry sat at the feet of Dr. Seymour and Dr. Morgan Dix, that for an Anglican to teach the doctrine of Papal Supremacy, Infallibility, and the Immaculate Conception, is, to say the least, an act of stultification.

J. D. HERRON.

All Saints' Church, Portsmouth, O.

THE GENERAL CONVENTION.

To the Editor of *The Living Church*:

I SUPPOSE that no one is ever fully satisfied with the outcome of the General Convention, after its triennial session closes. Some are disappointed because their projects for change fail to carry, and some are grieved because of new legislation. As one who thinks that the power exercised by the House of Deputies is a usurpation, and that the House of Bishops is wronged by the restrictions put on the exercise of its authority, I can take solace only in the reflection that the Episcopal Church seems to get along somehow in spite of its General Con-

ventions. Now if the House of Deputies could be prorogued for a hundred years, and the apostolic college allowed to govern the Church for that time, in sessions agreeable to its own preferences in time and place, we should be all the better off for it. The American, especially if a prey to the feverish life of large cities, is perverted by an abnormal spirit of restlessness. He wants to be doing something different all the time. Change is his ideal of progress.

A conspicuous clergyman in New York has just given strong voice to this spirit. He bewails the ultra conservatism of the Bishops; they are getting to be like the House of Lords, an impediment to real advance. But for them, something could be done; that is, from his point of view, the "mediæval theory" as to the marriage relation might be dissipated; the "open door" of the Church might be taken off its hinges; and a lot of other good things might be speedily adopted, at least until the next triennial convention got to tinkering with them. Those confounded Bishops just thwart all these little schemes, because exaltation to the episcopate spoils them and makes them military tyrants and lovers of millinery. A large number of very devout people would flock to the Church if divorce were no bar; and the vast congregations of Roman Catholics, Lutherans, and what not, simply thronging our vestibules in the expectancy of swarming inside, are plainly evident everywhere. Oddly enough, those that clamor the most for changes of these kinds are stubbornly opposed to a change of the name of the Church. But that is different, you know.

It is all right for a priest to present his theories about union and unity, so long as they contemplate the absorption of the other religious bodies. I am sure one might advocate a sort of consolidation with the Presbyterians or the Congregationalists, or even the Unitarians, on the terms of the Lambeth proposals, and be listened to with respectful silence, if not applauded; but let another present his pet theory as to how communion with the Roman Catholics might be realized, and great is the scandal; he is cried down without mercy, and the "offertory" announced to choke him off. No doubt if Father Paul had continued five minutes longer, the entire congregation would have been converted to "Romanism". When one familiar with the Long Island conditions realizes that narrow escape, he trembles at the thought of what the morrow may bring forth.

We are solemnly instructed that the Catholic Church is the Body of Christ, and that we are verily and indeed a part of it; not the whole, as those remote Eastern Orthodox foreigners may be included in a general way, allowing duly for their variations from our beliefs and practices, for which it would not be quite fair to blame them, seeing that they have never so much as heard of ours, likely; and, yes, theoretically, the Roman Catholics may be suffered to come in somewhere, not plainly defined, in a vague way,—and mind you, theoretically, in essays for instance, but not at all practically; mercy no! When one of our priests chooses to serve at a Roman altar instead of ours, (theoretically we are allowed to have an altar), you might think from the talk about it that he had committed the eighth deadly sin; if he had assumed a ministry in the Methodist church, or some other good Protestant body, we should have felt sorry to lose him, but the change would not seem dreadful at all, and we might possibly give him a good send-off with resolutions, or a farewell banquet. Yet for him to continue to exercise his priesthood (theoretically, we may claim a priesthood without defining it too positively), elsewhere in the Body of Christ, where perhaps he can minister to many more souls, under far better conditions, more in accordance with Catholic principles, free from nagging that sometimes goads our priests to leave us,—it is perfectly scandalous.

We are Protestants, too, and that must never be lost sight of, even in our name. Being Protestants permits us many liberties. We can decide for ourselves on matters of faith, morals, discipline, worship, and so on, providing we approach gradually the position on these questions taken by the other Protestant bodies of importance, especially those that contain the best people. We must be careful not to form our private judgments in a Catholic direction. That would not be good policy. We should be laughed at anyway, and perhaps persecuted. Certain ornaments of the House of God are approved of now that formerly were under the ban, but that is a matter of fashion, subject to change any time when the best people say the word. You must not use them, though, in any doctrinal sense. Surplined choirs are lovely, the children do look so sweet and angelic (yes, that's the word); and those Oxford hats are just too swell for anything on pretty girls. Embroidered stoles are quite correct;

even *The Delineator* has given patterns for them, and they are very suitable as presents to popular clergymen at Christmas time. Altar cloths take too much time, and you can't admire their looks on anybody, besides they are likely to cover up the inscriptions on the altar itself; they are rather going out. It seems perfectly ridiculous that there were ever riots about altar cloths, stoles, altar crosses, and vested choirs; at the same time, with my Protestant mind I should not approve of those other awful decorations we hear of sometimes; I don't know just what they are, or why they have them, but I feel sure they are mediæval and therefore Catholic (in the contemptuous sense), and I am sure very few of our best people sanction them. Therefore they cannot be good form.

If it is all right, or at any rate approved of by society, for one to exercise his Protestantism in the direction of sectarianism, higher criticism, unitarianism, spiritualism, Christian science, socialism, Christian union, Pickwickian interpretation of the Bible and the Book of Common Prayer, why any objection to another who takes his trend Catholicward? Or is this wonderful liberty and progress to be allowed in one direction only?

If one congregation can come under the care of a Bishop with its use of other forms of worship than ours, subject to the approval of the "ordinary" (not a hotel dining-room, I believe), why may not another congregation organize, adopt the First Prayer Book of Edward VI., or the older Latin liturgy, and receive episcopal sanction? Union with a diocesan convention is not essential to salvation.

If a handful of Maryland clergy and laymen could assume the title "Protestant Episcopal" and foist it on the Church of England remnant here after the Revolution, why may not such of our Dioceses as please, formally adopt the name "American Catholic" to designate the congregations represented in their conventions? There is nobody to prevent, unless it be our new kind of Presiding Bishop. Indeed, I prophesy that our desired change of name will come about gradually through such action on the part of individual Dioceses. That would be the better way perhaps.

Some reader may think I am joking in my comments. Really I am serious. Some of these questions have bothered me for years. Perhaps I am not a very good Episcopalian in my theories. However, they are the ruminations arising from long reading of Episcopal literature, including the several Books of Common Prayer. I have not yet reached the stage where I can accept the idea of the Holy Communion properly celebrated by an unordained person. When that time comes, I can be my own celebrant at home, and shall not need to resort to the church at all. I can do my own baptising, and administer my own communion. Then I can sit me down in a most comfortable arm chair and read Dr. Donald's sermons or the Sunday paper. Why need I go to church then, unless to see the new gowns and bonnets? F. MARTIN TOWNSEND.

BISHOP BURGESS AND CHRISTIAN NAMES.

To the Editor of *The Living Church*:

IN 1889 I had occasion to write to the late Bishop Burgess for the address of the Rev. Allan Grant Wilson, whose mail was sent to me by mistake. I addressed the Bishop as per enclosed, and signed myself as A. C. In your article upon Bishop Burgess this week your correspondent refers to his Christian name "Alexander." The enclosed, penned by the Bishop and enclosed in a letter to myself, gives his views about Christian names.

Yours sincerely,

ALFRED CLARE WILSON.

St. Mark's Rectory, Malone, N. Y., Oct. 19, 1901.

[COPY OF BISHOP BURGESS' LETTER.]

Letter received April 24, 1899.

From? Signed "A C Wilson."

Male? Writing masculine.

Christian? No baptismal name.

Catechumen? Asked first question: "What is thy name?"

Answer: "A. C."

Among the first called to the Church were two J. Boanerges; catechized, "What is thy name?" one answered "James," and the other "John."

One replies boldly, "Allan Grant"; the other, "A. C." See list of clergy.

Letter addressed: "(The Right Reverend) A. Burgess (LL.D.)." If time presses, omit all in brackets and give the Bishop a Christian name. Are names thus recorded on the Book of Life—A., A. C., A. G.?

I do not give up to the custom of the world, the name to which I shall answer at the gate of Paradise.

McKINLEY MEMORIAL FUND.

To the Editor of *The Living Church*:

YOU are undoubtedly aware that, at the request of Mrs. McKinley and members of the late President's family, the President of the United States has named a Board of Trustees for the purpose of raising the necessary funds to erect a suitable memorial to our late President, William McKinley.

The Trustees have qualified and perfected their organization by the election of officers, and now appeal to the patriotic people of the United States to contribute to the purposes for which the Association will bend its energies, namely:

First: To the erection and maintenance of a suitable memorial at Canton, Ohio, that city having been President McKinley's home throughout his public life, and selected by him as his final resting place.

Second: If any funds remain after providing for the memorial at Canton, they will be devoted to aid in the erection of a memorial in Washington, D. C.

Believing that the people of Wisconsin generally will desire to contribute for the purposes indicated, I appeal to you in that behalf to open subscriptions in your office and to notify people in your locality that you have done so, and to publish the names of such subscribers.

Contributions in any amount will be gratefully received. Remittances may be made to me at Milwaukee, Wisconsin, and they will be transmitted promptly to the Treasurer. Subscribers will receive a souvenir certificate which will be worthy of preservation as evidence of participation in the work.

It is believed that the response of the people will be so liberal that a memorial will be erected which will fittingly honor the memory of our martyred President, and emphasize their loyalty to our institutions and their abhorrence of that spirit of lawlessness which inspired the assault upon his life, and I am sure the patriotic people of the State of Wisconsin will promptly respond for this purpose.

Very truly yours,

H. C. PAYNE,

Trustee, McKinley National Memorial Association.

Milwaukee, Oct. 24, 1901.

[With respect to the foregoing letter, the Editor begs to express his cheerful acquiescence in the suggestion to receive contributions for the purpose mentioned. Such contributions may be sent either to this office, or to the Hon. H. C. Payne, Milwaukee, Wis.—EDITOR L. C.]

THE GENTLE ART OF LISTENING.

THERE never lived a girl who did not in the depths of her heart long for that indefinable attraction called charm. The *Youth's Companion* suggests how this may be obtained.

A young girl just entering the world is said to have asked Sydney Smith how she could become a charming woman of society.

"There is a very short way," he replied. "Now, listen."

She waited a moment and then said: "Go on."

"That is all," said the witty dean. "Listen."

ONCE, while Daniel Webster was addressing the Senate, and while every senator was listening with close attention, the senate clock began to strike, but instead of striking twice at 2 P. M., continued to strike without cessation more than forty times. Mr. Webster remained silent until the clock struck twenty, when he thus appealed to the chair: "Mr. President, the clock is out of order! I have the floor!"

AN Englishwoman, desirous of being agreeable to a Scotch caller, was heard to express herself as follows the other day: "Oh, yes, I have read several Scotch books, and one of Ian Maclaren's made me cry. He must be a clever man. But what I cannot understand is this—how it is that such an able man can only write in such an illiterate way!"

A FRIENDSHIP which makes the least noise is very often most useful; for which reason I should prefer a prudent friend to a zealous one.—*Budgell*.

There is nothing meaner than the man that is rich and has nothing but money.—*The Autocrats*.

ON EVERY OCCASION of uneasiness we should retire to prayer, that we may give place to the grace and light of God; and then form our resolutions, without being in any pain about what success they may have.—*John Wesley*.

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

BRANCH OFFICERS.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico and Porto Rico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

ADVERTISING.

Three Columns to page. Length of column, 160 lines. Width, 2½ inches. 14 agate lines to the inch.

Display rates: Rate per agate line, 20 cts. On contract, 28 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Extra charges for preferred positions. Address all communications relating to this department to Mr. C. A. Goodwin, 153 La Salle St., Chicago.

Notices of Deaths, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to the Milwaukee office.

HOW sweet is the memory of All Saints! It comes over us as a blest hallowing of the past. It shows us that amid perplexities and quarrelings of the Church militant, the greater part of the Catholic Church is engaged in worship, in contemplation, in purification, awaiting the glorious reunion of soul and body that is yet to come. The very meagreness of our knowledge of that transition life makes us the more eager to offer our prayers to God for those who serve Him and who wait, and who go from strength to strength, from glory to glory, as they become better fitted to attain the wedding garment of purity which must be worn in the highest heavens. Many mansions built, many degrees of purification attained, many steps taken and to be taken before the beatific vision bursts upon enraptured vision—what though we cannot define and exactly state the conditions of that life? We know that infinite love has prepared for each one the place, the pursuits, the means of purification best adapted to that one.

"I do not ask to see
The distant scene; one step enough for me."

That step we have to take now, in doing from day to day the duty that lies next. Faith pierces the clouds that separate us, love defies their gloom and brings us together in "blest communion, fellowship divine"; knowledge can afford to wait.

This we know: that they, the blest of high degree—apostles, martyrs, confessors—and they, the loved ones whom we have given to that elect number, and we, who yet plod on in darkness below, are one in Him who has received us, and ransomed us, and encircled us with His Presence. He is our stay and protector, before, and in, and after, the valley of the shadow of death.

A VIEW OF GENERAL CONVENTION.

IN LOOKING back over the sessions recently closed, our first thought is that it is a mistaken view to judge results as though the General Convention was a pioneer or leader in ecclesiastical progress. It is no reflection upon that august body to say that it neither is nor ought to be anything of the kind. The General Convention marks and registers progress. It shows

in what direction the Church is moving, how far she has moved, and what is the general consensus of her members. It seldom does more. Perhaps it would be undesirable that it should do more. We have totally reversed in our modern theory and practice, the primitive idea of ecclesiastical legislation. The Church started with the idea that "All power" was vested in the episcopate as a solidarity, and that her legislative powers were to regulate the exercise of that power by individuals so as to insure order and harmony in mutual relations, and the best effectiveness in results. We seem unconsciously to act on the assumption that no power is vested in the episcopate, and that it is the function of General Convention to create such power. Canons empowering Bishops to perform any functions were unheard of in early days. Now their consideration occupies a good deal of our time. Then the theory was that the Bishop might lawfully do whatever was not forbidden; now, the theory is that the Bishop may lawfully do only what he finds laid down for him in black and white. Then the Church was protected from the mistakes of the individual Bishop by the placing of Archbishops and Metropolitans over him, and permitting appeal to be made to them in emergencies; now, we seek to protect the Church by tying the Bishop's hands so that he can do only routine work, in a beaten track.

Consequently, our General Convention possesses somewhat abnormal importance. If one has ideas of how our Bishops should act with relation to special problems, instead of appealing to the Bishops themselves to act, he appeals to General Convention for empowering legislation. But this legislation is seldom forthcoming; for with all our modern ideas of depending upon that body for all our authority, no influence has ever been sufficient to induce that dignified, conservative body to take the lead and act in advance of the times. The result is disappointment. We all continue to look to General Convention to go ahead of us and pull the Church along; and we all continue to find her adjourning, after her dignified deliberations, having only succeeded in doing, just what is the only thing we have a right to expect she would do—marking progress.

Thus viewed, the past General Convention was an occasion for devout thankfulness. It marked a higher water mark of Catholic progress than did any of its predecessors. The opening service, at which the Bishop of Missouri was celebrant, was reverent and dignified. There were none of the slipshod methods that have sometimes prevailed. In the total absence of uniformity of ornaments in use which marks this communion, it so happened that there was little in the environment of the opening service to suggest Catholic progress. No altar lights, only common bread, etc., were the local usage of the church in which the service was held; and the throngs of communicants who desired to make their communions, instead of having been instructed to do it at an earlier hour, so prolonged the service as to make it very wearisome, and to retard the opening session. Finally, we are told, the crowds had to be almost repelled from the altar rails, in sheer inability to communicate them all within reasonable time, but in utter defiance of the rubric. It would seem as though the better way of restricting the communions to those officially present at the main service, providing earlier service at many churches for worshippers in general, would have been apparent to all; but old usages die hard, and this one may perhaps crop up again in future.

In receiving the illustration of the Bishops who courteously, at the request of their episcopal host, grouped themselves for the photographer after the service, it is impossible not to remember the insulting remarks on the propriety of such grouping, made against a smaller number of Bishops who, by similar arrangement of their host, were photographed after another function nearly a year ago, which photograph, like the present one, we had the honor of reproducing for the public in our columns. The present incident showed the contempt felt by the Bishops for such criticism, and their willingness to stand by their brethren of the episcopate. For among all our differences there is one thing in which our Bishops stand absolutely alike—they are gentlemen. And the sure way to see the solidarity of the episcopate in America exhibited, is to insult the person of

one of its members. This, needless to recall, was violently done last winter; and the whole House of Bishops, contemptuously spurning the charges then made against seven of their own members, which were not even mentioned, we are told, in their sessions, stood with them before the camera as though to register that contempt. Clearly the publication of the Fond du Lac picture is vindicated.

AND CATHOLIC progress was marked in their deliberations and their legislation. We failed indeed on the marriage canon; but three years ago we were unable to obtain an affirmative vote from any one of the three orders. This year the canon was passed by a good majority of Bishops and clergy, and only failed in the lay vote. Moreover it was remarked that it was the older men—those removed from immediate contact with the passions and evils which have led to our infamous system of divorce—that were ranged in the negative. We have the largest respect for the gray hairs of the aged; but age does not always bring wisdom, nor is youth necessarily synonymous with folly. It was the passing generation that negated this reform; the younger men—those who recognize and are trying to stem the tide of evils which our fathers permitted to flow, were earnestly working for the high ground of the desired reform. It cannot be long delayed.

The constitution, which we had thought too imperfect to be crystalized into permanent form by ratification, was passed, by a very close vote. And our contentions could not have been better vindicated than by the fact that having established it, the Convention immediately set to work to amend it; with the results that amendments to three distinct articles were passed, for final ratification in 1904, and that after passing the instrument itself, such men as Dr. Huntington and Dr. Fulton protested against its rigidity. We are as far from finality in Constitutional reform as ever. The Presiding Bishop himself recommended the change by which the office he holds should be separated from the senior Bishopric; and therein is shown the steady progress of time and events. Where six years ago the recommendation of a joint commission to change our absurd system was negated and the seniority system continued, it was now overthrown as a reform so obvious and necessary as not even to require debate. Time is always on the side of Catholic progress. And the Constitution adopted is really a far better instrument than that which it supplants. Very likely the Convention was right in thinking it unlikely that a better revision would be secured by delaying, and the new Constitution does effect some hopeful reforms—as by the less frequent use of our legal title, and by the permission to form Provinces.

A form of the long-sought-for Huntington amendment was passed, but entirely in a sugar-coated dose. It was passed as a testimonial of affection and good fellowship, and in the belief (which we share) that Article X. was, literally interpreted, too rigid.

We have accepted the parts edited, but not the original work, of the commission on Marginal Readings; and, pig-in-the-bag fashion, after all the criticisms that have been made of their published work, have agreed in advance to authorize such further editing of the sacred text as the commission may see fit to issue. Fortunately, we have a great deal of confidence in the discretion, and every confidence in the integrity, of the commission; but we do not hesitate to say that such unlimited power with respect to amending the Holy Scriptures, ought never to be placed in the hands of any group of men whatsoever. Their previous work, generally speaking, was well done, though the discrepancy between the same scripture when read in the lessons and in the other parts of the service seemed and still seems to us objectionable, and we are sorry to vest the reader with discretion as to the rendering of the Word of God. But the undeniably excellent work (in the main) of the commission was thought sufficient to counteract these practical difficulties, and we can but acquiesce. Certainly there was very much of good in their recommendations. We only trust they will exercise in the portion of their work yet to be accomplished, the same conservatism they have shown in the past. For our part we should have preferred that their original renderings should also be accepted, if the principle of alternative readings were to be accepted at all.

That it was found possible and was deemed advisable to expand our missionary work by the creation of six new Missionary Districts—Salina, Philippines, Honolulu, Porto Rico, Cuba, and Hankow—as well as electing Missionary Bishops for the vacancies in Olympia and North Dakota, would seem to

us to be a greater gain if some practical measures either for reform of our missionary organization or for increasing our missionary funds, were set in vogue. It is true that methods of reform were suggested, and after discussion of the scheme recommended by the committee of fifteen which was fully stated last week, the matter was referred back to the committee to report to the next General Convention. In its rough outlines the scheme is very much to be commended. It substitutes for our present unworkable Board of Missions, a workable body composed of the Bishops, one presbyter, and one layman from each Diocese and Missionary District, which body shall meet in the spring annually, and shall have the decision both as to apportionments and to appropriations. An executive committee, substantially the same as our present Board of Managers, but with less responsibility, is to carry on the work of administration during the recess of the general Board. Thus far we thoroughly approve the measure. Some of its details, however, require further and very careful thought, and we shall consider them later, with the hope that such consideration may be deemed helpful in the interests of final solution. We are not surprised that Mr. Thomas urged that the whole scheme be not hastily accepted. In the meantime, however, we have our six new missions to maintain, in addition to our older work and in spite of our deficit of \$100,000, against which the only credit to be applied is the offertory of \$8,000 given at the final service. Certainly this is an alarming and perplexing condition. It is undoubtedly the duty of the Church to support her missionary work regardless of any limitations that may have been discovered in our missionary organization, as also to mend faults where possible. It would be the height of folly and unwisdom if any should, or if any do, refuse to do whatever is within their power to carry on the official missionary work which this Church has undertaken, because of the existence of such limitations. With regard to the failure to set apart the Missionary District in eastern Illinois according to the relief asked for by the Diocese of Springfield, we may say that if the Board of Managers can see their way to grant the additional appropriation to the Diocese of Springfield for its absolutely necessary work, it will go far to make up for the lack of another Bishop, and at much less cost to the missionary funds. Indeed, to our mind the Diocese needs not additional episcopal administration, which the present Bishop admirably supplies, but more money.

And in connection with missionary reform, we beg to call attention to the strange inconsistency by which separate joint commissions were established to consider the matter of Provinces and the matter of Missionary Reform. If the Church could ever be made to see that these two problems are one, and that the Provincial System is the obvious and orderly solution of the problem of Missionary Reform, and that any other reform that may be applied can be only tentative and partial, we should then be in a fair way to look for such measures to be executed. In the meantime, since the two separate commissions have been constituted, we beg to suggest that the commission on the Provincial System should perform their work sufficiently early to be in position to transmit, in friendly comity, to the commission on Reform of the Missionary Organization, the result of their deliberations, should they see fit to outline a thorough system of provincial administration. Certainly a scheme of Provinces with missionary work left out would be satisfactory to no one. The Missions commission might then have the opportunity to pass on those recommendations and discover whether, in their judgment, the details of that system were adequate and were desirable as a working basis for reform of our missionary organization and methods; thus precluding the probability of two separate reports from different joint commissions, covering somewhat the same ground, being presented to the next General Convention. In this they would have the precedent of the acceptance by the joint commission on Revision of the Canons prior to the past General Convention, of the recommendation *ipsissima verba* of the House of Deputies Committee on Canons of Marriage and Divorce, whereby the joint commission accepted the phraseology of the Deputies committee and incorporated it into their own report, thus very much simplifying the course of procedure when the marriage Canon was presented to the House of Deputies. In this connection it is helpful to discover that one gentleman, Chief Justice Stiness of Rhode Island, is a member alike of both commissions, and may thus prove to be a happy bond of union between the two. Certainly no better member to pass upon the two questions, or upon the one question in the two commissions, could be desired.

That the subject matter of the Milwaukee memorial, re-

lating to a change in the local Name of this Church, was referred to a joint commission for investigation and report, is to us very satisfactory. We have no desire whatever to hasten this reform until the Church is ready for it. It is true that our own opinion is that she is now ready, and more than ready for it. If, however, the judgment of those competent to determine shall be contrary—that is to say, that the change, while inevitable, should yet be somewhat further postponed—we shall acquiesce. It is a movement which gains by time and which is stronger every year. We had far better wait until it can be settled right than to come to any compromise arrangement which would lack the elements of finality. The chiefest and loudest objectors to the reform which we have proposed are to be found in the press of the Roman Catholic Church in this country. Seldom do we see such touching and complete unity of thought as is exhibited by the Roman press and our evangelical brethren on this subject. When will our people be able to see that the real Romanizers in this Church,—we do not say intentionally—are those who are constantly playing into the hands of Rome by proclaiming through their actions, to the world, even though they do not admit it in actual language, that the Roman Church is the one Church of the ages, and that the Protestant Episcopal Church is a protestant organization which has for its chief glory the fact that it differs with Rome? Happily the people of this description become fewer and fewer every year; and as their numbers diminish, the power of the Catholic movement and the consequent waning of the power of Rome, shall prevail. The real gainer by our protestant title, is—Rome. And Rome knows it, and uses our Protestant contingent for her own purposes. This is shown in the fact that a recent number of the (Roman) *Catholic Citizen* reprints, with its commendation, certain interviews with two of our clergy, rectors of parishes, which had appeared in the Milwaukee *Sentinel*. The first of these gentlemen, if he was correctly reported, declared, "There never was a Catholic Church in reality, as the Roman Catholic Church extended over only a part of the globe"—somewhat of a *non sequitur* it would seem and utterly absurd—and that "The Protestant Episcopal Church is certainly a Protestant Church." The second of the gentlemen said, "I read the item from the *Citizen*" (an attack on the Catholic character of the Protestant Episcopal Church, drawn out by the publication of the Milwaukee memorial), "and must say that I recognize the justice of its contention." So these two gentlemen kindly do the work of Rome for her, and it is not strange that they receive the warm approval of the *Catholic Citizen*. "Jesuits in disguise," who were once reputed to be quite common in this communion, could not do more. In fact it would be a stupid waste for Jesuits to employ special agents, when our own clergy kindly do their work for them, and we foot the bill.

And in the meantime, Rome would not be Rome if she did not utilize this ammunition, presented to her with the compliments of the enemy, to her best advantage.

AN AMUSING mistake was made by a number of New England papers in connection with the reports of General Convention. When the committee of the House of Deputies reported against creating a Missionary District from a part of the Diocese of Springfield, it was assumed that this was Springfield, Mass., and that permission had been refused to the creation of the new Diocese in western Massachusetts, whose chief city would be Springfield. The Springfield (Mass.) *Union* observed that "a large part of the Episcopal membership in the State will be disappointed if the national body does not sanction the division." The Hartford (Conn.) *Times* thought that "if the Convention shall ratify the report of the committee there will be much disappointment throughout the State."

ANSWER TO CORRESPONDENTS.

TRUE CATHOLIC.—(1) The best tracts for your purpose are Dr. Ewer's *What is the Anglican Church?* (15 cts.) and Prof. F. J. Hall's *Historical Position of the Episcopal Church* (10 cts.).

(2) The Milwaukee Memorial cannot be obtained except in THE LIVING CHURCH for Sept. 28th, of which a small number of copies are still on hand.

OUTWARD activity in religious work is a poor substitute for the power of a genuinely religious life.

We are quite able, while hating sin, to pity and be charitable to the sinner—when we happen to be the sinner concerned.—*Crankisms.*

DR. DOWLING'S PAMPHLET.

Romanizing Tendencies in the Episcopal Church. Sermon delivered in Christ Episcopal Church, Los Angeles, Cal., July 14, 1901, by its rector, the Rev. Geo. Thos. Dowling, D.D. Published by the vestry.

WE HAVE read a great deal recently from the pen of the Rev. George Thomas Dowling, rector of Christ Church, Los Angeles, on the Romanizing tendencies of the Church. In a sermon subsequently preached in the same church by Mr. Dowling, and reported in the secular press, it is said:

"In closing his discourse he urged those who desired to reconsecrate themselves to a self-sacrificing life to do so while kneeling at the chancel rail in the quiet hour of Holy Communion. He said: 'This invitation is for each of you, whatever your ecclesiastical label may be, who have been baptized in the Name of the Divine Trinity and desire to start all over again. Whether your religious affiliations are with the Presbyterian or Methodist or Baptist or Roman Catholic, if God has spoken to you this morning, calling you to a closer walk with Him, then this invitation belongs to you as it does to us, for verily this is the Lord's Table and not ours. And with all my heart I invite you to tarry and kneel with us; I invite you in the words of that wonderfully tender and generous welcome which our Prayer Book extends: "Ye who do truly and earnestly repent," etc.'"

Mr. Dowling belongs to that class of people who want the law of the Church enforced, providing the law approves itself to themselves; but when the Prayer Book (*e.g.*) says: "And there shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed," Mr. Dowling quotes the general invitation in the Communion office, although he knows of the existence of a rubric bearing upon this general invitation which positively forbids him extending any such invitation as he lawlessly and upon his own authority presumes to do; but then, this infraction of law is not a "Romanizing tendency," and only those laws which forbid "Romanizing tendencies" are to be enforced, while those which forbid the condoning of schism are to be broken. Mr. Dowling should remember that the same litany which *used* to say: "From the Bishop of Rome and all his detestable enormities, Good Lord deliver us!" (see Mr. Dowling's pamphlet), *now* says: "From heresy and schism, Good Lord deliver us." But then, that is another story.

We are of the number who believe that if you are going to assume the role of an expounder of the law, you had better forego any natural anarchistic tendencies.

But with regard to Mr. Dowling's pamphlet. In the first place, we had not yet noticed that "St. Paul was the typical Broad Churchman of the New Testament"; for St. Paul maintained that there was but "one faith," but as near as we can gather from Mr. Dowling's pamphlet, any faith except the Roman Catholic is pleasing to Almighty God. St. Paul bade his followers "hold fast the form of sound words," a tenet about which Broad Churchmen, as we have known them, are not particular; but to proceed with Mr. Dowling's pamphlet.

There seems to be considerable confusion in his mind about what constitutes a "High Churchman"; for in one place he informs us that "there is room for all—High, Low, and Broad—provided they are in very deed a part of us"; whereas before this he has proceeded to demolish every High Church principle by stupidly (I use the word advisedly, for no one who has read the *Life of Dr. Pusey* can calmly see him accused of being disloyal to the Anglican Church) accusing Dr. Pusey of introducing Rome into the Church of England. That is, there is room for High Churchmen in the Church according to Mr. Dowling if every High Churchman will be content to become "broad" or "low." For notice the various Romanizing tendencies against which he inveighs, placing in the same category the extravagant statements of some extremist on the necessity of auricular confession; the saying of prayers in Latin (*Horribile dictum!*) to the Blessed Virgin on the one hand, and the doctrines of priestly absolution and the Real Presence on the other.

There are some things so sacred that we deprecate dragging them into public discussion, yet we are forced to compare one statement in Mr. Dowling's pamphlet with a portion of Holy Writ: "Thus," he says, "in the manual to which I have already referred, the manual which was distributed for use in the Church of the Neighborhood of this city less than a year ago, there were these instructions: 'At the Consecration of the Bread say: Hail, true body of my Lord Jesus Christ! Prostrate in lowliest devotion, I worship and adore Thee. At the Consecration of the Wine say: Hail, true blood of my Lord Jesus Christ! Prostrate in lowliest devotion, I worship and adore Thee.' So, likewise, in England the Venerable Frederick W. Farrar, D.D., F.R.S., Archdeacon of Westminster, assures us that there are churches where the prayer prescribed by the Church in administering the elements is entirely omitted, and nothing is said to each communicant but 'The body of our Lord Jesus Christ,' and 'The blood of our Lord Jesus Christ.'"

"Now, what can be the only possible effect of this thing upon thinking men living in this twentieth century? What has been the effect in this Diocese? Why, men and women, the Episcopal Church was the first religious organization in this city. But as you

see the great congregations pouring out of the houses of worship of other communions; as you see the number of men among them, young and old, what kind of a commentary is it upon the narrow and sacramentarian teaching, which, until recent years, has almost exclusively prevailed here in Southern California? Why is it that so seldom the men are seen in churches of this type, and the worshippers, as a rule, are composed of children who cannot think, and women who, with their sweet and spiritual yearnings, will worship anyhow, even though they have to do it in the midst of superstition? My friends, it is because the Anglo-Saxon man does not want this thing; and if he did want it he would go to the Roman Catholic Church where he can find it in its perfection."—*Mr. Dowling's Pamphlet.*

Does not this argument remind one very much of this section from St. John's Gospel?

"The Jews therefore strove among themselves saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life and I will raise him up at the last day.

"Many therefore of His disciples when they had heard this said, This is a hard saying: who can hear it?

"From that time many of His disciples went back and walked no more with Him."

We fancy we can hear the Mr. Dowlings of that day saying, "The Jewish Synagogues are filled with those who were once our disciples; go and explain that when you said 'This is My Body,' you only meant 'This is *not* My Body.' Show them that all is a figure of speech; that there are no hard sayings; that the crowds may always follow us."

Might it not occur to Mr. Dowling that his argument is weak, very weak—for when a question of God's truth is involved, the *vox populi* was never a tribunal to which Jesus Christ appealed? After all, perhaps the Anglo-Saxon man is wrong, and perhaps in the day of judgment it won't make a particle of difference what the Anglo-Saxon man wanted!

Mr. Dowling complained in a recent number of *The Churchman* that the Rev. B. W. R. Tayler would not allow a certain priest to officiate in his chancel unless he would wear a certain vestment that he had been accustomed to use in that chancel. Well, would Mr. Dowling have allowed the Rev. B. W. R. Tayler to have gone into Christ Church, Los Angeles, and to have worn the vestment (*i.e.*, the chasuble) of which we take it Mr. Dowling does not approve? We don't wish to seem officious in this matter; we don't care to defend saying prayers in Latin to the Blessed Virgin, any more than we care to defend coquetting in English with heresy and schism (especially as the litany seems opposed to it); but we cannot refrain from giving Mr. Dowling a little broad Church advice (that is, of the Pauline sort):

"Behold thou resteth in the law and makest thy boast of God; and knowest His will and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

Personally, we are willing to be corrected if we transgress the law ourselves; but we have always doubted the wisdom of selecting our justices of the peace from those who flagrantly violate the law.

IRVING P. JOHNSON.

Literary

What a Young Wife Ought to Know. \$1,000 Prize Book. By Mrs. Emma F. A. Drake, M.D. Philadelphia: Vir Publishing Co.

The great difficulty with books of this class is that although they are intended to be useful to a certain definite sort of people, there is no way of keeping them out of the hands of persons for whom they are not intended. Very delicate and important matters are handled in this volume in a refined and modest manner; but it can only be hurtful for other persons to read it, who are not concerned with the subjects discussed.

Strong and earnest words are said on the subject of pre-natal murder, and unsanitary dress as affecting health. If mothers could be brought to give the information contained in this book, in a loving way to their daughters, much good would result.

Dr. Drake makes some very just and severe remarks on young men who have "had their fling" and "sown their wild oats" having the impertinence to marry pure and modest girls, as a matter of course, and on parents allowing the sacrifice.

To the Third Generation. By Hope Darling. New York: American Tract Society.

This is the story of an Indian Woman's curse on a frontier trader who sold whiskey to her son. The merchant's daughter is immediately smitten with convulsions, soon after the mother dies, and everything conspires to work out the evil prophecy of the poor, afflicted Indian woman. We cannot commend the literary makeup of the book, however much we may be in sympathy with the purpose. The story is not likely, although its details are possible in everyday life. For instance: it is difficult to imagine a frontier general store offering for sale bonbons filled with liquor, in order to minister to the customers' alcoholic tastes. Also, there is throughout a tone of the old-fashioned "sabbath school" book, which is as overdrawn as it is uninteresting.

Deafness and Cheerfulness. By A. W. Jackson, A.M., Author of *James Martineau*. Boston: Little, Brown & Co. Price, \$1.00.

This is a cheerful sermon on a topic that we are sure has not been over-worked. The author attempts seriously the hopeless task of making us see ourselves as others see us; that is, we who are deaf or becoming so. He preaches a hopeful sermon however, interspersed with humorous incidents and curious episodes. It has much that will interest any who may read; but it does not offer a cure for the malady.

The Outcasts. By W. A. Fraser. Illustrated by Arthur Henning. New York: Charles Scribner's Sons. Price, \$1.25 net.

Mr. Fraser has taken two only of his friends, the Dog-Wolf and an aged veteran of the Buffalo tribe for this interesting story. The buffalo, an outcast from his herd because of age, and the dog-wolf, an outcast by nature of his mongrel blood, become brothers by reason of similar fates. Shag, the buffalo, is persuaded by Atim to migrate from the now dangerous feeding ground of Montana, way across the States north-northwest, even to the Athabascan Lake region. The two so strangely mated meet with foes and friends on their journey, and each saves the other's life. How the dog-wolf getting thinner and thinner, begins to look at Shag's fattening ribs with glistening eyes, how he is finally tempted to join forces with a wandering family of gray wolves to "do" old Shag to death, how he fails and is mercifully released, Mr. Fraser has told in his most dramatic style, with imagination and rare success. The illustrations are excellent and the book is gotten out with just appreciation of its possibilities.

Lassie. By the Author of *Miss Toosey's Mission*. Boston: Little, Brown & Co.

The author of *Miss Toosey's Mission* has her audience without any advertisement. That bright soul knows so well what is best and cleanest in the boy or girl heart and knows how to find it. It is almost gratuitous to say anything for a writer who has her clientage so sure.

Lassie is a wholesome and humorous, pathetic and winsome creature. The author has made her very human, or we should not so sympathize with Lassie's woes and trials. The book is an appeal and a preaching. The dialogue is charming and delightful. The character drawing is distinct and clear. The book will help to keep green the laurel that *Miss Toosey's* author wears so lightly.

Jaconetta: Her Loves. By M. E. M. Davis. Boston and New York: Houghton, Mifflin & Co., 1901. Price, 35 cts.

Recalling the pleasure with which we read Mrs. Davis' preceding book, *The Queen's Garden*, we took up this dainty volume with expectations which have been more than realized. It is a delightful story. *Jaconetta* moves in Mrs. Davis' favorite Southern atmosphere, and her exquisite touch brings the Southland's breath into our frozen North. It is the simple story of a little girl and the objects of her wandering affections—now the blacksmith, now the shoemaker's boy, and then the girl friend—and the pathos of successive disillusionments. It is all so simple and so real that one feels a living experience back of it.

THE SUBJECT of the Sunday School Lessons of the Uniform Scheme of the Diocesan Committee for the six months beginning Advent Sunday is "The Life of our Lord and Saviour Jesus Christ." The topics set forth by the Inter-Diocesan schedule have been studied by the great majority of Sunday Schools throughout the Church for over twenty years. The committee's general scheme for the next five years is the cumulative result of many years' work and is intended to cover effectively the whole range of Bible and Church instruction in a thorough and systematic way. Three different sets of graded quarterlies and teachers' helps are regularly published on these topics, those edited by the Rev. Dr. G. W. Shinn and published by Mr. Thomas Whittaker being the best known, and probably the most widely circulated of the individual leaflets, while *The Young Churchman* also circulates through its columns a weekly lesson on the same scheme. Altogether that course is very widely used in the Church, and for children that have been already grounded in the essentials, it presents a very satisfactory scheme of lessons.

~ ~ The ~ ~

Family Fireside

THE EUCHARIST FOR ALL SAINTS.

THE AUTUMN wind sighs thro' the glebe,
The autumn leaves whirl o'er the graves;
The sky is grey, and from the bay
Is heard the moaning of the waves.

Outside the church the winds lament,
The storm-clouds lower overhead;
The day is drear, the sea is sere,
Awakening memories of the dead.

Within the chancel's rooded screen
The festal tapers brightly blaze;
White flowers' bloom and sweet perfume
Recall the vows of other days.

Where pictured Saints look calmly down
The fitful autumn sunbeams stray,
And glance and glint in traceried tint,
And on the marble altar play.

The bederoll of the SAINTS is called,
The Gospel read, the *credo* sung.
Now, sins confest, at Christ's behest
The Church absolves by priestly tongue.

Below, the waiting suppliants kneel:
The Priest before the Altar stands,
Recites the Word spoke by his Lord,
Then intercedes with outstretched hands.

He pleads for living and for dead
The Sacrifice on Calvary slain;
Shows forth, in sign of Bread and Wine,
The Lord's Death till He come again.

While sweetly sounds the sacring-bell,
And fragrant incense upward steals,
And prayers ascend, and praises blend,
And through the church rich music peals.

The broken Body—poured out Blood,
Received according to His Word,
Now knit in one, thro' th' Incarnate Son,
The Dead and Living to their Lord.

Through choir and nave and vaulted roof
Then *Gloria in Excelsis* rolls,
And as we kneel the parting seal
Is set upon our gladdened souls.

Meseems, before that altar bright,
Where fitting sunbeams fell aslant,
A band unseen, from Land Serene,
Joined in the Eucharistic chant.

For blessed Home of Paradise
Is surely not so far away
But, year by year, our lost and dear
May meet with us on All Saints' Day!

CHARLES HENRY STEVENSON.

ALL SAINTS' DAY.

BY THE REV. E. A. RAND.

WHEN in the course of the Christian year, the first of November is reached, there is a suffusing of Christian sentiment with a shade of tender interest. It is like that band of mellow, warm, golden or purple light, we may see along the horizon when the sun has gone down. With the first of November comes the Feast of All Saints, or All Saints' Day, as it is more popularly titled. These saints' days, dear to so many in Christendom, did not come at once, but gradually. When some leader in the Church may have gone from the earth, climbing some roadway of fire or lifted on the summit of a cross, their death day had special commemoration. A new star began to shine in the sky of Christian remembrance. But the stars multiplied fast. The heavens were filling up. For the column translated there was another column coming on. So one special day was set apart for the commemoration of all. Into the heavens swung this beautiful constellation, All Saints' Day.

While this festival had in the Eastern Church been well known previously and honored, it did not begin to shed its brightness in the Western until the beginning of the seventh

century, having been introduced by Boniface. It is not always easy to see landmarks in those distant foggy days, but that the East kept the day sooner than the West is clear. It has not always had the same niche, this lamp in the heavens. May 1st was one date observed. Gregory IV. is credited with making a change to November 1st. Not until about 870, do we find it shining over England. It has other names than All Saints on the other side of the broad seas. All Hallowmas or All Hallows or Hallows, it may also be called. The title is just the word "holy" in another form. There is to the festival there a strange vigil, a Hallowe'en fringe of sentiment and superstition. Burns' lines on Hallowe'en will not be forgotten. That is the hour when supernatural agencies of as extravagant a character as ever rioted in the imagination, are said to be up and abroad, their pranks as mad as a timid temperament and fevered brain can make them. The All Saints' sun puts them all to rout, and the day comes in hushed and calm, with only a place for reverence and affection. Out of the All Saints sky shine not only the faces of saints and martyrs, but those of our blessed and exalted dead. In this treasure-house, we find our lost pearls and diamonds, and the dead live and shine again. This commemoration so touches the deepest, holiest sentiments in every heart that humanity joins hands everywhere, all over the earth, under all circumstances, varying like birth, position, clime, color, creed. It is good to feel the universal impulse thrilling the heart, arousing, stimulating the best thing within, while the things that are poor and mean will in this atmosphere of inattention and neglect shrivel and die away.

THE WHITE MAN'S COMMANDMENT.

BY MRS. W. D. MANROSS.

DO ONE minister live here?"

The words were accompanied by a whirl of snow, which for the moment almost blinded the tall, slender woman who had opened the door in response to the oft-repeated knocking that had wakened her from her slumbers.

The person who stood before her, his figure showing grim and stolid in the light from the lantern which she held in her hand, was that of a half-breed Indian, clad in home-constructed coat of cow-skin, with cap pulled well over ears and face and fastened in place with a red handkerchief. His legs were incased in leggins and moccasins, and he held in his hand a cow-hide lash of home build.

"Yes, the minister lives here," the woman answered, and hurriedly added with a doubtful tone, as to the wisdom of her words:

"He has just returned from a long ride to Westcott, where he baptized a baby. Is he needed very much?"

"Well, I don't know what you call it, maybe it no matter," the man began, when a voice from above questioned:

"What is it, Elizabeth, what's wanted there?"

A man's form descended the stairs clad in blanket, wrapper, and slippers.

"It is Grey Cloud, Robert; he seems to be in trouble of some kind, but do not come here, this storm is dreadful. Come in, Grey Cloud, come in."

The Indian stepped into the hall and shut the door behind him, and as is the custom of the red man, waited for the next question.

"What can I do for you?"

"One man at my place, he come long way, he all tired, he drop just like this," and the Indian suited the action by dropping his lash on the floor in front of him, and adding with emphasis, "He much sick; got bad here," hitting his own broad chest with a sounding whack.

"Where did he come from? Can't he tell you? Have you sent for the Agency doctor?" the priest asked. "How far away is your camp?"

"He no talk much; doctor no come to him; he made all his visit to our camp for now. My camp ten miles, maybe fifteen, maybe twenty, I don't know."

"What is the name of the camp, anyway?" asked the priest, again smiling in spite of himself at the purely Indian reply about the distance.

"Big Rock," was the answer; then, throwing back his handkerchief, he gazed fixedly into the face of the man before him, saying:

"You Spirit Man of the White Man, he want you to tell the Great Spirit about him, he go there next morning."

"All right," answered the priest. "Sit down by the fire

till I dress, then we will both have a cup of coffee and ride off."

A restraining hand was laid on his arm, and the dear voice said:

"Must you go, Robert?"

"As ye have done it unto the least of these," he answered; and the wife moved away to prepare a cup of coffee for both men.

What a life it was! What a struggle with forces, human and natural, this life of the Western country. The desert land deeded to the Red Man, with a mounted guard of his own people detailed to prevent his jumping, and to-night in this fierce snow storm, which very much resembled a mild blizzard, this fearless man of God must ride forth with an unknown half-breed to carry a message to a stranger with an unknown disease, while the wife must remain at home, if so the little "shack" could be called, her only companion her faithful "Shep," and her only neighbors for miles around, the prairie wolves, driven to shelter by the fury of the storm.

The priest returned to the room clad very much as Grey Cloud was, only that his garments were custom made. He drew onto his hands a pair of heavily knitted mittens, handing a similar pair to the Indian. Both drank the hot coffee, the Indian without change of countenance, the white man cringing a little, but with no time to cool his beverage. With a word of farewell to his wife, he went out into the storm towards the barn, and in a few minutes she saw both figures ride out into the sheets of blinding snow. Verily an angel must be sent to guide them this night if they were to reach their destination. And her lot—a cold nose was thrust into her hand.

"They also serve who only stand and wait," Shep mine, and that is your and my duty to-night, old doggie."

The dog responded with lick of hand and whine of sympathy. He knew what his master had gone out to face; the cutting particles of snow drawing blood from the face, when oft-times the wind would fill the trail as fast as Grey Cloud cut it out; and also the great danger of riding into a Coulee, so filled with snow that it resembled the even prairie. But he knew, also, dog that he was, what he could not tell his dear mistress, hard as he might try, that this half-breed could be trusted with her husband's life at the expense of his own, for had not this white "Spirit Man" fed his woman and children once when they had not tasted food for two days?

But what of our riders? The snow and wind were increasing hourly. Blizzards are said by many to be old-fashioned, but who shall prove it? Blizzards and cyclones have their seasons as well as golf and tennis, and this storm looked as if the season for blizzards had returned.

No conversation was held. It would have been impossible even had the priest's companion been an Irishman rather than a half-breed Sioux. On they rode, the horses bearing the storm as only prairie horses can, seeming almost human in their companionship. The snowstorm increased, and the cold was almost unbearable; but to stop meant certain death, and then, too, the priest had a message to carry, the Indian a messenger to lead. Both were doing their respective work for Him. Hour after hour they rode, and when strength was almost spent, a light showed through the snow, and a moment more and they drew up before a little log hut in which a cheerful fire was burning.

The light from the fire almost blinded the two for a moment, but when the priest had thrown off his scarf and wiped the moisture of the melting ice and snow from his face, he saw that there were several human beings in the room, though they had no word of greeting from any one; not even the accustomed "How Cola." The priest held out his hand to the full-blood Sioux woman before him. He did not speak Dakota, and had to express himself with gesture and smile. She pointed to a corner of the room, where at first all one could see was a pair of bright, black eyes shining like stars through the darkness. In another corner, sleeping heavily, lay three children, all under five years. A huge deer hound, stretched out at the children's feet, raised his head as if to extend a word of greeting; for dogs always recognize a friend. The Indian had waited outside to give the horses food and what shelter he could, and now entered the room.

"Can he speak English, Grey Cloud?" the priest asked.

"Yes, he speak English good, he been away to school," Grey Cloud replied; and then adding apparently but one word to his wife, he too removed the wrapping from about his head. The woman set at once to work to prepare some beef which she had taken down from one corner of the room.

The priest, having warmed his hands, stepped over to the corner where the sick man lay on an old comfortable with a shawl rolled up for a pillow.

"What can I do for you, my poor fellow? Where did you come from?" he asked gently, letting his hand rest for a moment on the dry, hot brow.

"I came from Chicago," the boy answered in correct English, but hesitating a little for words.

"Came from Chicago? Why, not to-night, surely," the priest said.

"No, not to-night; but let me see! Last week, I think; days have been all alike lately. I came to ——— on the train and then walked out this far; but I guess I won't go any further," he added, a half-questioning smile on his face. The little talking seemed to tire him, and his voice sank to a whisper from weakness.

"Don't try to tell me any more just now. Take this," the priest said, administering a restorative from a little case he always carried with him; for in this country he often had to be priest and physician both.

The boy smiled and obediently took the pellet—what Indian ever refuses medicine?—and while the priest waited for its effects, he quietly drew this conclusion:

"Been away to school—had a hard fight with the world—too much civilization and too little Christianity, I fancy, poor lad. Oh, this Indian problem, this Indian problem! I am thankful that I am not Uncle Sam!"

The meat being ready, the priest was handed a piece on a tin plate, with a bright smile of the eye and lip that no one can give with such perfection as an Indian woman. It is like a sudden, unexpected ray of brilliant sunshine. The priest, after a word or two of thanks for the safe arrival and for his food, went over to the fire and sat down by Grey Cloud. The ride had given him an appetite for dried beef, even. Looking up after he had finished, he saw the medicine had done its work to give the boy a few minutes' rest: he stretched himself out by the fire, giving directions to be called as soon as the boy awakened. Grey Cloud interpreted the request to his wife, and was soon asleep also.

The rest was not long. The priest was awakened by a dry, hard cough, and looking over to the corner, saw the same bright eyes watching him again.

"Now tell me what you can, and how I can help you," he said, as he seated himself by the boy and took his hand.

"Ten years ago I went East to school," the boy answered, promptly; "I had a mother and father, good people," and for a minute his voice broke, "poor they were, too, but they traded—a steer, and my mother made bead work and sold it to buy me things to go away with. There were six younger than me, all good children. They went to the day school, all except the little ones, they too young. We only have a log home we live in in the winter, and then in the summer—" the eyes shone with happy recollections—"Oh, in summer we live in tepee just anywhere we like, all open and free. My father loved his people and always give part of what he had to help others, and my mother not eat often because not enough for all of us. Then a man come along and take lots of us off East to school. We learn English, geography, arithmetic, and I learned to play in the band and play football, and in the summer we go out and work for white people so as to learn how they live and learn to be like them; but always they tell us, 'You must not go back to the Reservation, to your people. Go to some city and start out for yourself and get married to a white girl and live like white people,' and then we look about and see how white people live. They have nice homes and carpets and beds, and plenty to eat and table cloths and dishes, and all the nice things, but how do they live?"

"They go to church on Sunday, perhaps. Yes, but one day a poor, sick man come to the door of the farm-house where I worked one summer, and he asked to sleep in the barn and have something to eat; but the woman tell him, 'No, she never take tramps;' and then he ask, Can he sleep in the hay? But she say, No! if he do not go she will set her dog on him; and then he go. I often think of that man. I shall see him soon. 'Now that white man's way, I suppose,' I say, and then I remember my father, and how he always give to every one if he have one bit to eat; and yet they say we must be civilized and live like white people.

"Well, I finished school, and my teacher get me a place in a watch shop in Chicago, and he say to me, 'You don't go home, you have learned much. Go to Chicago and start out for

yourself. Be like white man,' and I go. I worked for a little while; but it was so hard to breathe, and I got to thinking of my people one day, and I had a haze in my eyes and dropped the proprietor's watch. He scold me hard and then he say, 'Well, you can't do nothing with an Indian no matter how much you educate him. You better try to work somewhere else.' So I went home and slept that night, and tried next day to get work, but everywhere they say, 'Oh, you are an Indian! Well, I might try you if I had an easy job with no responsibility, but I have not just now.' Then I use up all my money, and the woman that keep the house she say, 'You must go,' and I did."

Here the priest laid his hand on the boy's lips, gently saying:

"Wait, let me get you a drink of water, and then you can go on."

He drank the water eagerly, but was so anxious to tell his story that the priest allowed him to proceed.

"Well, that day I had nothing much to eat, and I was walking about the streets and I heard music, and I just remembered that it was Sunday. I had not been to a service since the last one at school; so I found the church and went in. The clergyman was just beginning his sermon, and the text was, 'Honor thy Father and thy Mother and thy days shall be long in the land which the Lord thy God giveth thee.' How he talked." The boy paused a moment and his eyes grew misty with some remembrance: and then he went on:

"Well, I try to see him, but he have a sick call and go away right after the service, so I could not; but I think, 'Why God give this commandment to white people and not to Indians?' And then I shut my eyes and see my old father and my old mother with no one to love them and to take care of them, and wonder why my teacher say, I must be like white people, yet not take care of my father and mother when the priest say that what white people must do; and I could not think of anything else. So I sell my watch they give me at school, and I start home; but it would take me only to ——— on the railroad, and I have to walk the rest of the way, and it was cold, and I had nothing to eat. So I only get this far, and here Grey Cloud take me in, but I guess I am done for."

No one spoke for a moment. The wind howled and wailed outside, and the deep breathing of the sleepers added to the gloom and weirdness of the scene. The faint streaks of early dawn shone through the window and showed that the snow had subsided somewhat.

"And we are trying to civilize these people, giving them self-interest as their creed," the good man thought; but what he said was:

"My poor boy, you are having the same struggle with right and wrong that comes to all of us at times. What is your name, and where do your people live? Can I get word to them?"

"My name is George Yellowhair, and my people live at Dog Ear Camp," mentioning a camp some sixty miles distant.

"You cannot go there yourself, but we will try to do what we can to bring your people to you," the priest answered. "Now, I will just say a little prayer and we will say, 'Our Father' together, and then I will ride over and ask the Agent to send a message to Dog Ear for you."

"But you will come back to me?" the boy said, wistfully. "It is going to be hard work to get across for I do not know the trail, and the good angels will not know me without you tell them."

"Yes, I will come back." The priest knelt on the floor and offered a prayer to the Father for this red son; and then began very slowly to say the Lord's Prayer. At first there was no other voice; then came feebly, "Forgive us our trespasses, as we forgive those who trespass against us."

The priest replaced his wraps, shook hands again with the boy, and, with a glance at the sleeping Indians, was off.

* * * * *

"Yellowhair, did you say?" The Agent hesitated one minute. "Doc," he called to the Government Physician in the adjoining office, "What was it I heard about Yellowhair a day or so ago?"

"Yellowhair, over at Dog Ear? The old man slipped off last week. Froze to death, I believe. He was old and helpless, and the snow so bad none of the neighbors could get in to help him get his wood. Children all away to school. The old woman up to Reese's, but she won't last long, too far gone when she was found."

"Sorry I can't help you," said the Agent. "Rather sad

case, but not exceptional. Want the doctor to go down and see the boy? Can't go to-day very well, the going is so bad, but will try and get down in a day or two, won't you, Doc?"

"Yes, do the best I can," came from the office.

"In a day or two!" thought the priest, remembering the bright eyes, hot hands, and short breath of the dying boy; but he had described the case already. why say more.

"Yes, thank you, Agent, send the doctor down as soon as possible. I fear I shall be too late myself when I return as it is. Good day, sir."

"What message can I take to that boy?" the man thought, as he rode off, tired and weary himself with his long exposure. Can mortal man have strength to carry him through? 'With the strength the Lord provided,' my little woman would say. I wonder if all is well with her just now."

The "going" was indeed so bad that the priest was forced to borrow a fresh horse at the Agency, but it was slow work even then, and it was dark again when he reached the hut.

Grey Cloud met him at the door.

"Very bad," he said. And so it was. At first the boy seemed asleep. Then he opened his eyes, but there was no recognition in them.

"'Honor thy father and thy mother,' why that only white man's commandment?" he wailed. "My father he want wood and things to eat, but I can't reach him. You give them to him, he was always friend to white man. 'Honor thy father—and thy days shall be long in the land'—Oh, sing about that land, the song we sung at school."

The priest knelt down by the boy and began at random.

"For thee, oh dear, dear country,
Mine eyes their vigils keep."

The boy breathed quietly till the words:

"Jesu in mercy bring us."

Then he raised himself up in bed: "Yes, Father, I will get some wood. Oh, tell him he made one mistake! That commandment is for the Indians, too—"

The spirit had passed away.

* * * * *

"Yes, little woman, I am home again. Shep, old boy, did you take good care of your mistress? No, nothing to eat, just bed. Yes, the boy has gone home. I will tell you later, I am done up now."

HOW TO REST AND CARE FOR THE EYES.

THERE is no more important subject that I could write upon than the proper treatment of the eyes. To read in the twilight, or in a dark room, or by a flickering, unsteady light from a lamp, is ruinous to one's eyes. The eyes can be made not only to retain their usefulness until late in life, but also their beauty of expression and color. While general care is the best treatment, yet sometimes simple remedies help them. Among such helps is to bathe them in a mild, cold tea, mild salt water, warm milk and a weak solution of borax-water. Simply bathe the outer skin, with eyes closed. If very much inflamed, bathe in a solution made of a teaspoonful of boric acid, mixed in a cup with fifteen drops of spirits of camphor and rubbed to a paste. Pour over it two-thirds of a cup of boiling water. When cold, strain and hottle. Apply twice a day with a piece of absorbent cotton. If this does not give relief call in an oculist; but it is excellent.

The oculist told me that he was surprised to see how many neglected their eye-glasses, never gave them a hot suds bath, and that they were left around to collect dirt, grease, etc., until they got disease germs into them which could not be seen with the naked eye. We should wash our glasses every week in a hot suds of pearline and use a stiff little brush and then rinse in clear hot water and polish dry with tissue paper. We should keep our glasses healthy as well as our eyes.

S. H. H.

SOME ANSWERS.

ANOTHER QUESTION was: "How may St. Paul's Epistles be grouped?" One answer was: "St. Paul's Epistles may be divided into two groups, those he wrote before his conversion and those he wrote after." Another candidate rather surprised the examiner by stating that "in the early Church, before a person was baptized, he was obliged to learn a catechumen." Another, to the question, "Who were the Ophites?" gave the interesting answer that "the Ophites were people who walked by sight and not by faith, the word being derived from the Greek word for to see." In the Ripon Diocese an ordination candidate, in answer to the question, "What religious sects have been founded during the last two centuries?" gave a list which included "the Ecclesiastical Commissioners." An ordination candidate being asked in a paper on doctrine to write out the Nicene Creed, wrote (with a magnificent grasp of faith), "I believe in all things visible and invisible."—From *Lighter Moments*, by BISHOP HOW.

Church Calendar.



Nov. 1—Friday. All Saints' Day. (White.) Fast.
 " 2—Saturday. (Green.)
 " 3—2nd Sunday after Trinity. (Green.)
 " 8—Friday. Fast.
 " 10—23d Sunday after Trinity. (Green.)
 " 15—Friday. Fast.
 " 17—24th Sunday after Trinity. (Green.)
 " 22—Friday. Fast.
 " 24—Sunday next before Advent. (Green.)
 " 29—Friday. (Red at Evensong.) Fast.
 " 30—Saturday. St. Andrew, Apostle. (Red.)
 (Violet at Evensong.)

CALENDAR OF COMING EVENTS.

Nov. 12—Dioc. Conv., Albany.
 " 13—Dioc. Conv., Michigan, Michigan City.
 " 19—Dioc. Conv., New Hampshire, Western
 Massachusetts.
 " 20—Special Conv., Long Island.
 Dec. 3—Dioc. Synod, Springfield.

Personal Mention.

THE Rev. R. M. W. BLACK of Flat Rock, N. C., has accepted and entered upon the rectorship of Zion Church, Long Island, N. Y.

THE Rev. JOHN BRANN has accepted charge of St. Andrew's Church, Port Angeles, Wash.

THE Rev. THOMAS L. COLE has resigned the rectorship of St. Margaret's Church, Staatsburgh, N. Y., and accepted the rectorship of St. Mary's Church, Newton Lower Falls, Mass. He will take his new charge Nov. 15th.

THE Rev. Dr. W. F. DICKENSON, rector of Christ Church, Millville, N. J., has resigned his charge and left for new fields of labor in New York.

THE address of the Rev. GEORGE F. DUDLEY, St. Stephen's, Washington, D. C., is now 1307 Columbia Road.

THE Rev. PAUL ROGERS FISH, late curate of the Church of the Holy Cross, Kingston, N. Y., assumes charge of St. Mark's mission, Springfield, Vt., on Nov. 1st.

THE street address of the Rev. ANDREW FLEMING is changed to 450 E. 26th St., Brooklyn, N. Y.

THE Rev. E. M. FRANK has entered upon the rectorship of Grace Church, Sheboygan, Wis.

THE Rev. STEPHEN H. GREEN of Memphis, son of the late Bishop of Mississippi, has accepted a call to the Church of the Redeemer, Elgin, Ill., of which he was rector about sixteen years ago.

THE Rev. F. C. LAUDERBURN, who recently resigned as rector of the Church at Tamaqua, Pa., has assumed his new charge at Roxbury, Mass.

THE Rev. W. R. McKIM of Tecumseh, Neb., has been called to succeed the Rev. Irving Baxter as rector of the church at Salina, Kan., the latter taking charge of the church at Lawrence, Kan.

THE Rev. EARLE H. MERRIMAN, who has just completed a post-graduate course at the General Seminary, has been appointed assistant to the Rev. Charles T. Olmsted, D.D., vicar of St. Agnes' Chapel, Trinity parish, New York.

THE Rev. JOHN R. OLIVER, of the clerical staff of St. Mark's Church, Philadelphia, is about to join the "Cowley Fathers," Oxford, England, and will sail Nov. 1st.

THE address of the Rev. E. STEELE PEAKE, late of Faribault, Minn., is 230 Hoffman Ave., St. Paul, Minn. He becomes chaplain at the Church Home.

THE address of the Rev. M. O. SMITH has been changed from 423 Mance St., Montreal, to East Fairfield, Vermont.

THE Rev. JOHN A. STAUNTON'S address is changed from Syracuse to 1810 Jefferson St., Philadelphia, Pa.

THE Rev. ALDEN WILLING, for ten years in charge of the memorial chapel of St. Michael and All Angels, Philadelphia, will shortly assume the rectorship of Calvary Monumental Church, West Philadelphia.

THE Rev. Dr. F. C. H. WENDEL has resigned the rectorship of St. Paul's Church, Huntington, Conn., to take effect Nov. 1st.

DEGREES CONFERRED.

YALE UNIVERSITY.—D.D. upon the Rev. ALEX. V. G. ALLEN, Prof. in Episcopal Theological School, Cambridge, Mass., and the Rev. GEORGE WILLIAMSON SMITH, President of Trinity College, Hartford, Conn. LL.D. upon the Rt. Rev. HENRY CODMAN POTTER, Bishop of New York.

DIED.

BARDENS.—Entered into rest at St. Luke's Hospital, St. Louis, Mo., Oct. 17, 1901, the Rev. WM. BARDENS, late rector of Trinity Church, St. Louis.

HODGE.—At Grand Island, Neb., of typhoid pneumonia, Saturday, Oct. 19, 1901, CHARLES LESTER, son of the Rev. Charles R. and Laura W. HODGE, aged 18 years.

MELVIN.—At St. Johns, N. F., on the Festival of St. Luke, ELIZA ADELAIDE MELVIN, aged 21 years and 8 months. Interment at the Diocesan Cemetery. R. I. P.

WARNING.

ALLARD.—Caution is suggested in connection with OTTO ALLARD, a heavy-set German, about 5 ft. 5 in. in height, claiming to reside at 340 Wells St., Chicago, and claiming to be an "Old Catholic," and to have rheumatic trouble in right arm and side. Seeks financial help from our clergy. For particulars, address, REV. EDWIN J. RANDALL, St. Barnabas' Church, Chicago.

WANTED.

POSITIONS WANTED.

PARISH.—Good parish by young priest; 30, single; good Churchman, fine musician, organist and choirmaster, very successful out West: five years in last charge; built two new churches, and paid for both. Excellent recommendations. Rev. J. H. DODSON, Lead, S. D.

PARISH.—By an unmarried priest of middle age, but strong and able for much work, a parish or mission. Highest credentials. S. T., Marion, Ind.

MUSICIAN.—MR. GEORGE BLAKELEY, late organist and choirmaster of Christ Church, La Crosse, Wis., after spending five months in Europe studying the English, French, and German Cathedral systems, has returned to the States and is open for an engagement. Recital organist, choral conductor, excellent organizer and fine trainer of voices, and always successful. Address, 506 Main St., La Crosse, Wis.

MISCELLANEOUS.

EDUCATION.—For liberal compensation, a gentlewoman would receive into her home and care for a little girl six or seven years old, superintending her wardrobe and education. Private instruction with a little girl of seven now in family—resident governess, a recent graduate of first-class Church school. Address EDUCATION, care THE LIVING CHURCH, Milwaukee.

COMMUNION WAFERS 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

APPEALS.

A PRIEST in charge of three poor mission stations, involving a drive of about 150 miles in the round trip (no railroad), is obliged to purchase a conveyance (on credit). Gifts towards liquidating this enforced debt will be gratefully received by the Rev. B. T. BENSTED, Llano, Texas.

THE GENERAL CLERGY RELIEF FUND OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

Legal Title.—THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."
 Object.—Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)
 This Fund is strongly recommended by the

General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age and infirmity in all parts of the Union, and should be remembered in Wills as presenting an opportunity for doing good almost without a parallel.

Central Office.—The Church House, 12th and Walnut Sts., Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE,
 Assistant Treasurer and Financial Agent.

THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,
 Secretary General,
 Rector, St. Anna's,
 New Orleans,

OR

L. S. RICH,
 Business Manager,
 Church Missions House,
 Fourth Ave. & 22d Street,
 New York

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Is the Church in the United States organized for work—to perform the mission committed to it by its Lord and Master, Jesus Christ.

It has more than 3,000,000 members. If you are baptized you are one of them.

As the Mission to Mankind from the Father was the prime object for which the Church was ordained and sent; so the first duty of every Bishop and Priest and Layman must be to do all he can to hasten its accomplishment.

The care of directing its operations is entrusted by the Church to a Board of Managers, which maintains Missions both in our own country and in foreign lands.

These operations have extended, until today over 1,600 Bishops, clergymen, and laymen and women, are ministering to all sorts and conditions of men in America, Africa, China, Japan, and the Islands.

The cost of this work (though much more might be doing if there were money to pay for it) amounts to more than \$600,000 a year, not including "Specials."

To meet this the Board has no resources, except the offerings of the people. When the people neglect this their prime obligation, and devote all their offerings to other objects, however worthy these may be, danger and loss and delay must follow.

Nothing can hinder the progress of the Mission, if everybody will do the best he can, promptly. Anyone lacking opportunity to make his offering through the parish, can send it (whether small or large) directly to the Treasurer and receive a receipt.

All offerings are acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City.

ALL OTHER LETTERS should be addressed to THE GENERAL SECRETARY, at the same address.

THE OFFICIAL ORGAN of the Society is *The Spirit of Missions*. Everyone who desires to know how the Mission fares, must have this magazine. It is fully illustrated. Price \$1.00 per year in advance. Send for specimen copies. Address *The Spirit of Missions*, 281 Fourth Avenue, New York City.

Other publications of the Board, printed for the purpose of giving the Church information in detail concerning the various kinds of work carried on in its Missions will be furnished for distribution in any number that can be used

profitably, free of cost, upon application. Send for a sample package of these.

Anyone can have information concerning the Mission, or its outlook, or the people employed, or the cost of maintaining it, at any time by addressing the undersigned. We desire to tell the Church all we know, so that we may convince it that no money invested brings so quick return or does as much permanent good as the money devoted to its Mission.

A. S. LLOYD,
General Secretary.

Legal Title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BUSINESS OPPORTUNITIES.

A SAFE MINING INVESTMENT where modest sums will earn big dividends.

A Limited Number of Shares For Sale at 25 Cents Per Share.

THE MILWAUKEE GOLD EXTRACTION COMPANY owns 17 claims in Granite County, Montana, in addition to the Hannah mine, which contains the heavy ore bodies now positively proven and offers to the public a limited number of shares for the purpose of completing the main tunnel and erecting a mill. The "Hannah" contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this entire mammoth body of ore will yield a net profit of \$5.00 or more per ton, which is sufficient to assure stockholders a dividend of not less than 40 per cent. on the investment. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin milling the ore just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing. Send for our prospectus, which will give you full information. Make drafts or money orders payable to

E. A. SAVAGE, Secretary.

MILWAUKEE GOLD EXTRACTION CO.,
160 West Water Street, Milwaukee, Wis.

BOOKS RECEIVED.

E. P. DUTTON & CO., New York.

The Little Clown. By Thomas Cobb, author of *The Bountiful Lady*, *Cooper's First Term*, etc. Price, 50 cents.

The Case for the Factory Acts. Edited by Mrs. Sidney Webb, with a preface by Mrs. Humphrey Ward. Price, \$1.00 net.

The Sovereign Herbe. A History of Tobacco. By W. A. Penn, with Illustrations by W. Hartley. Price, \$1.50 net.

Under the Black Raven.; or, Saga, 'the King From out of the Sea. By Paul Creswick, author of *In Aelfred's Days*, etc. Price, \$1.50.

English Church Needlework. A Handbook for Workers and Designers. By Maud R. Hall. Price, \$4.00 net.

FLEMING H. REVELL CO., Chicago.

The Man from Glengarry. By Ralph Connor, author of *Black Rock* and *The Sky Pilot*. Price, \$1.50.

LITTLE BROWN & CO., Boston.

Brenda's Summer at Rockley. By Helen Leah Reed, author of *Brenda*, *Her School* and *Her Club*. Price, \$1.20 net.

White Aprons. A Romance of Bacon's Rebellion. By Maud Wilder Goodwin, author of *The Head of a Hundred*.

LOTHROP PUBLISHING CO., Boston.

Caleb Wright. A Story of the West. By John Habberton. Price, \$1.50.

ELLIOT STOCK, London.

A History of the Origin and Development of the Creeds. By Rev. Ch. Callow, M.A., St. John's College, Annapolis. Sac. Theol. Lic.; Late Barry Scholar, University of Durham.

CHARLES SCRIBNER'S SONS, New York.

The Cavalier. By George W. Cable. With Illustrations by Howard Chandler Christy. Price \$1.50.

Lives of the Hunted. By Ernest Seton-Thompson. Price, \$1.75.

Stratagems and Spoils. Stories of Love and Politics. By William Allen White, author of *The Court of Royville*, *The Real Issue*, etc. Price, \$1.50.

The Making of Jane. By Sarah Barnwell Elliot, author of *Jerry*, *The Durket Sperret*, *An Incident and Other Happenings*, etc. Price, \$1.50.

A Son of Satsuma; or, With Perry in Japan. By Kirke Munroe, author of *The White Conqueror Series*, *In Pirate Waters*, etc. Price, \$1.00 net.

D. APPLETON & CO., New York.

The Quiberton Touch. A Romance of the Days when *The Great Lord Hawke* was King of the Sea. By Cyrus Townsend Brady, author of *For Love of Country*, *Reuben James*, etc. Price, \$1.50.

A. C. McCLURG & CO., Chicago.

Swedish Fairy Tales. By Anna Wahlenberg. Translated by Axel Wahlenberg. Illustrated by Helen Maitland Armstrong. Price, \$1.00 net.

Margot. The Court Shoemaker's Child. By Millicent E. Mason. Price, \$1.00.

A Parfit Gentil Knight. By Charlotte Andrews. Price, \$1.50.

THOMAS Y. CROWELL & CO., New York.

The Ministry of Comfort. By the Rev. J. R. Miller, D.D. Price, 16mo, plain edges, 75 cts. Gilt top, \$1.00.

What is Worth While Series. Price, 35 cents:

How? When? Where? By J. R. Miller, D.D.

Conditions of Success in Public Life. By the Hon. George F. Hoar.

War and Civilization. By William P. Trent, author of *Southern Statesmen of the Old Regime*.

LONGMANS, GREEN & CO. New York.

In Spite of All. A Romance of Cavalier and Puritan During the Civil War. By Edna Lyall, Author of *Donovan*, *Hope the Hermit*, etc. Price, \$1.50.

METHUEN & CO. London.

The Old Testament and the New Scholarship. By John P. Peters, Ph.D., Sc.D., D.D., Rector of St. Michael's Church, New York.

FUNK & WAGNALLS CO. New York.

The Affirmative Intellect. By Charles Ferguson, Author of *The Religion of Democracy*. Price, 90 cts.

HENRY ALTEMUS CO. Philadelphia.

The Little Lady, Her Book. For Boys and Girls. By Albert Bigelow Paine, Author of *The Hollow Tree*, *The Deep Woods*, *The Dumpies*, etc. With Illustrations by Mabel Humphrey and others. Price, \$1.00.

Caps and Capers. A Story of Boarding School Life. By Gabrielle E. Jackson. Price, \$1.00.

Galopoff. The Talking Pony. By Tudor Jenks. A Story for Young Folks. Price, \$1.00.

Lead, Kindly Light. By John H. Newman. Memorial Edition, illustrated.

PAMPHLETS.

Preaching to Children. By Rev. Richard W. Lewis, Children's Evangelist, and Author of *All Aboard*; or, *Whither Traveling and Why?* Price, 3 cts. Cumberland Presbyterian Publishing House, Nashville, Tenn.

The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Convocation at Oneonta.

THE 63D CONVOCATION of the Archdeaconry of the Susquehanna was held at St. James' Church, Oneonta, N. Y., on October 15th and 16th, and its various appointed services and meetings were marked not only by good attendances but by lively, sustained, and general interest. At evensong on the 15th, which was said by the Rev. Chas. Temple, addresses were made by the Rev. Messrs. Masker of Springfield Centre, and Trego of Hobart, upon the respective subjects, "The Christian as a Workman," and "As a Servant." The following morning at 7:30 the Holy Eucharist was celebrated by the Rev. E. R. Armstrong, served by the rector, the Rev. T. G. McGonigle; and at 10:30 there was a second celebration by the rector, with the Rev. C. Temple as epistoler and the Rev. G. H. Sterling of Morris as gospeller, the sermon being delivered by the Rev. Elroy G. Bowers of Otego and Schenevus on the words, "Son, remember!"

At the business meeting in the afternoon,

the Ven. Archdeacon R. N. Parke of Unadilla, who was ill and forbidden by his physicians to leave his room, was again nominated to the Bishop for the office of Archdeacon. The Rev. J. E. Hall of Cherry Valley and the Hon J. Stewart of Oneonta were nominated to the Diocesan Convention as members of the Board of Missions from this Archdeaconry. Reports presented showed successful missionary work accomplished at Portlandville and Bloomville, and the invitation of Sharon Springs for the next Convocation was accepted. Following this, the Rev. C. Temple read an essay on "The Clergy as Opponents of Progress," which if it were, as he characterized it, pessimistic, called forth a general discussion, which went to show that the feeling was not prevalent.

At 7:30 was held the evensong, after which addresses were delivered by the Rev. J. E. Hall and Rev. R. Shreve, D.D. The generous hospitality, the hearty, well-attended services, and the music, which was of a high order, which marked this Convocation, combined to leave the happiest memories in the minds of all, of this delightful and profitable occasion.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Illness of Rev. Dr. Powers.

DURING the session of General Convention, the Rev. James F. Powers, D.D., one of the deputies from this Diocese, was summoned to his home at Pottsville by a serious illness in his family, and thereupon left San Francisco immediately, intending to go directly through to his home. He was taken ill en route, however, with pneumonia, and was obliged to stop off at Chicago, where he was taken to St. Luke's Hospital and yet remains in a very precarious condition. Dr. Powers is rector of Trinity Church, Pottsville.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

Return of Bishop—Distinguished Visitors—New

Chimes at Evanston—City Notes.

BISHOP and Mrs. McLaren returned to Chicago on the morning of the 25th, and are staying temporarily at the Victoria Hotel, Michigan Ave. The Bishop Coadjutor and Mrs. Anderson remained over Sunday with

friends in Denver. Bishop Graves of Shanghai preached in Grace Church Sunday morning last, and in St. Peter's in the evening. Bishop Hall of Vermont was celebrant last Sunday morning in the Ascension, where the Rev. F. A. Sanboru of Milwaukee has been the Sunday preacher during the absence of the rector, the Rev. E. A. Larrabee, who officiated in Los Angeles, Cal., on the 20th, and in San Antonio, Texas, on the 27th, and will be at home in time for the All Saints' services at the Ascension.

AT A MEETING of the Council of the Brotherhood chapters held on the evening of Oct. 24th, arrangements were perfected for a meeting in St. Alban's of the local assembly on the evening of St. Andrew's Day, intended to be preparatory to the corporate communion of the chapters the next morning, Advent Sunday.

SOME 30 representatives of the city branches of the Junior Auxiliary met, under the presidency of Mrs. Dunscombe of St. Andrew's, on the afternoon of the 25th ult., in the Church Club rooms, when plans for the coming winter's work and missionary instruction were adopted.

MUCH satisfaction was expressed by all who heard for the first time the rendering by Chester Meneely on Thursday evening, Oct. 24th, of a programme of sacred and popular music on the chime of nine bells recently placed by an unknown donor in the tower of St. Mark's, Evanston. The inscription on the great bell is as follows:



A. M. D. G.

AEDI PAROCHIAEQVE SANCTI MARCI

MR, OCTO CUM ALIIS CAMPANIS,

GRATO CORDR DEDIT AMICUS

MENSE SEPTEMBRE, MDCCCCL,

RECTO. ARTURO W. LITTLE, L.H.D., PAROCHO.

LAUDE SONO DOMINI; POPULUM VOCO AD OSTIA COELI.

(Translation.)

"To the Greater Glory of God.

"To the church and parish of St. Mark's, a friend, out of a grateful heart, gave me along with eight other bells, in the month of Septem-

ber, 1901, during the rectorship of the Rev. Arthur W. Little, L.H.D.

"I resound with the praise of the Lord; I summon the people to the gates of Heaven."

In the recital Mr. Meneely showed high skill, and the programme included a long list of appropriate airs. The chimes were played by means of wooden keys in the room below the belfry.

On the preceding Sunday morning, the rector, the Rev. Dr. A. W. Little, preached an appropriate sermon, telling the story of the use of bells during all the Christian centuries and long before. He told of prehistoric bells found amidst the ruins of ancient Nineveh, and of the use of small, tinkling bells in Old Testament times. He believed, however, that the use of bells for the purpose of summoning a congregation to worship was distinctively Christian, and dated that use from about the year 400. Coming to the Anglican Communion, he noted the two or three kinds of bell-ringing which have prevailed in England, being first of all the ringing of the dear old Angelus, which was a tapping of the bell of the parish church three times a day to call the hearer to silent worship and adoration of the Incarnate Lord. Second was the Sanctus bell, struck during the celebration of the Holy Communion to declare the near approach of the Divine Presence; and third, the sounding of the passing bell, calling upon the faithful to breathe a prayer for the repose of a passing soul. "Even if some of these things," he said, "have been abused by superstition, it is in my judgment a great pity that they have been so largely given up."

THE Church of the Advent, Maplewood, has been enriched by the gift of a solid bronze processional cross, designed by Mr. E. C. Jensen as a memorial of his father-in-law.

PENDING the completion of their recently removed church, the congregation of the Annunciation, Auburn Park, worship in Auburn Hall. The extension of the tower of Grace Church, Chicago, is now completed; the new bells have arrived, and, as well as the new clock, are being installed. The formal dedication of the enlarged parish house of St.

Peter's is announced for All Saints' Day. The basement of the new St. John's, Clybourn Avenue, will be used for divine service on the morning of Nov. 3d, and the same day, the Sunday School of the Atonement, Edgewater, will occupy the new parish house for the first time.

ON MONDAY EVENING, 28th, friends of the Rev. B. F. Matrau, D.D., tendered a reception to their late rector and his wife, at their residence, prior to their removal to St. Joseph, Michigan. On the following evening a largely attended reception was given, in the guild rooms of Epiphany, to the Rev. J. H. and Mrs. Hopkins, who had just returned from the General Convention.

BY THE REMOVAL on the 24th ult. to Omaha, where his son is settled, of Mr. Walter H. Smith, the Church of the Ascension loses a consistent member of more than a quarter of a century's standing. Mr. Smith has just been retired from the Department of the Army here, after long and honorable service. He was for nearly 25 years a chorister in the Ascension, and for 15 years a vestryman.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Berkeley Preachers—Battell Chapel Preachers.

THE LIST of Berkeley preachers at Yale University has been announced: Sunday, Oct. 27, 1901, Rev. Dr. J. Charles Roper of the General Theological Seminary, New York City, on The Holy Catholic Church; Nov. 24, the Rev. Wm. G. Thayer, Headmaster of St. Mark's School, on The Communion of Saints; Dec. 8, the Rev. Endicott Peabody, Headmaster of Groton School, on The Forgiveness of Sins; Feb. 9, 1902, the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, on The Resurrection of the Body; and March 9, 1902, the Rev. Edward S. Drown of the Cambridge Divinity School, on The Life Everlasting.

During the bi-centennial celebration an anniversary sermon was preached at Trinity Church by the Rev. W. W. Battershall, D.D., rector of St. Peter's Church, Albany, N. Y., in which the preacher took for his theme the subject, "The Old Faith and the New Knowledge." Among the guests at the bi-centennial was the Rev. Alfred Lee Royce, D.D., chaplain at the U. S. Naval Home. His great-grandfather married Elizabeth Yale, who was great-great-granddaughter to Thomas Yale, father of Elihu Yale. Elihu, who was born in New Haven, was sent to England to be educated, but never returned to this country. He bequeathed a large sum from the ample fortune he acquired in the East India trade to the college at New Haven, which thus received his name.

AMONG the Battell Chapel preachers we find the following Church clergymen: Nov. 24, 1901, the Rt. Rev. Dr. Henry C. Potter, Bishop of New York; Jan. 19, 1902, the Rev. Dr. George Hodges, Cambridge, Mass.; March 23, 1902, the Rev. Dr. Wm. S. Rainsford, New York City; May 15, 1902, the Rev. Endicott Peabody, Groton, Mass.; and June 15, 1902, the Rev. David H. Greer, New York City.

LONG ISLAND.

Mr. Ladd's Anniversary.

THE RECTOR of Grace Church, Jamaica, the Rev. H. O. Ladd, commemorated the fifth anniversary of his rectorship on Sunday, Oct. 5th, and in his sermon at the morning service on that day he gave an account of his stewardship during these five years. His report showed large increase and gain in the parish work, both material and spiritual, and detailed the statistics and growth of the year.

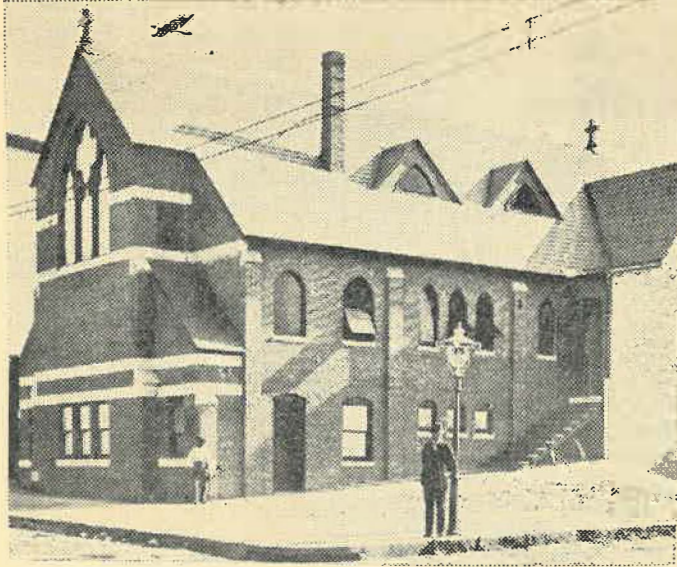


REV. A. W. LITTLE, L.H.D., AND THE GREAT BELL OF THE CHIMES, ST. MARK'S CHURCH, EVANSTON, ILL.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

**New Church Opened—Sunday School Service—
Archdeaconry of Annapolis.**
THE FIRST SERVICE in the new St. James'



ST. JAMES (FIRST AFRICAN) CHURCH, BALTIMORE.

First African Church, Baltimore, recently erected on the corner of Park Avenue and Preston St., took place Sunday, Oct 27. The service consisted of an early celebration, and at 11 there was a full choral Eucharist and an historical sermon preached by the rector, reviewing the work of the 75 years. At night there was a full festal service and sermon. During the week services were held each evening, and many of the colored clergy were present. It will be interesting to many to know that this is the first and only regularly incorporated parish of colored people of the Church in the State of Maryland. The first service held was in June 1824, in an upper room, corner of Park Avenue and Marion St. The corner stone of the first edifice was laid on the 10th of October, 1826, on the corner of Saratoga and North Sts., and the church was consecrated by Bishop Kemp on the 31st of the following March. This church was recently sold to a congregation of Hebrews.

The parish was founded by the late Rev. William Levingston, the third colored man ever to be ordained to the ministry of the Church in the United States. The immediate successor to Mr. Levingston was, in 1837, the Rev. Dr. Joshua Peterkin, the father of the present Bishop of West Virginia. Bishop Nicholson of Milwaukee once had the charge of St. James' Church, and it was there that he began his priestly work. Quite a number of persons have entered the ministry from this church. The first colored man to be ordained to the ministry from St. James' Church was the late Rev. Eli W. Stokes, in October, 1843. The Rev. Mr. Stokes founded a colored church in New Haven, Conn., and later went to Africa, where he labored and died as a missionary of the Cross.

The Rev. Harrison H. Webb was the next colored person sent into the ministry from this church, in 1857. For many years he labored not only as a rector of the church, but taught a parochial school for the benefit of the colored people of Baltimore in that early period. The Rev. James E. Thompson, who founded a colored work in Chicago, the Rev. C. M. C. Mason, the founder of All Saints' Church, St. Louis, Mo., the Rev. H. C. Bishop of New York, and the Rev. E. R. Bennett of Wilmington, N. C., are all sons of St. James' Church, Baltimore.

The present rector, the Rev. George F. Bragg, Sr., took charge of the church about ten years ago, while it was situated on High St. At that time the church was very much

run down and the Bishop almost despaired with respect to its future. The congregation had reached such a stage that it was unable to meet its current expenses. Since the beginning of the present rectorship the con-

gregation has increased from 63 to 175 communicants, and from inability to pay its current expenses, it not only sustains its own work, but pays a salary of \$600 towards its rector's support.

The great work of this period has been the changing of the location of the church. With the 75th anniversary of the laying of the corner stone of the church, the congregation enters its new building with bright anticipations of a new and hopeful era.

AN IMPORTANT meeting in the interest of Church Sunday Schools and Sunday School work generally was held Monday evening, Oct. 22d, in St. Peter's Church, Baltimore. A prominent clergyman and Sunday School worker was present and illustrated "The Use of the Lantern in the Sunday School." He was the Rev. Llewellyn N. Caley, rector of the Church of the Nativity, Philadelphia. Mr. Caley says other schools have been benefited by this method of illustrating the lessons, and a number of the local workers are anxious to demonstrate it in Baltimore. The other speaker was the Rev. G. Mosley Murray, rector of the Henshaw Memorial Church. His topic was "A Blackboard Method of Teaching the Prayer Book and the Catechism." Blackboard work is also becoming very popular in the schools. It has been very successful in England, as has been demonstrated.

THE ARCHDEACONRY of Annapolis held its autumn meeting in St. Stephen's Church, Severn parish, Tuesday Oct. 22. At the opening service the Holy Communion was

DR PRICE'S cream BAKING POWDER

Is the Most Economical

Greater in leavening strength, a spoonful raises more dough, or goes further.

Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

While it actually costs less to make a batch of biscuit with the Price Baking Powder than with the so-called cheap powders, there is the additional advantage of better and more healthful food.

PRICE BAKING POWDER CO.,
CHICAGO.

NOTE.—Alum powders should not be used, no matter how cheap they are. They induce dyspepsia, liver complaint and kidney trouble.

celebrated by the Rev. J. P. McComas, who was also the preacher. Archdeacon Helfenstein presided at the business session. There was a spirited discussion upon the benefits derived in parishes from mission or evangelistic services. At 8 o'clock, after evening prayer, addresses about Diocesan Missions were made by the Rev. Messrs. Mayo of West River, Randall of Alberton, and Galt.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Pastoral Letter from the Bishop—Memorial Window at North Adams—The Light Ships—Notes.

THE BISHOP of the Diocese issued a pastoral letter to the clergy and laity of Massachusetts from San Francisco, under date of Oct. 5th, announcing the final and favorable action of the General Convention on the creation of the new Diocese in western Massachusetts, and issuing a call for the primary convention to be held in Springfield, Nov. 19th. He returned thanks for the generous gifts of Churchmen in eastern Massachusetts, who had given the endowment of \$100,000 to the new Diocese, and concluding said:

"We have shrunk from separating the churches of the East from the West in this ancient commonwealth, and have deep regrets at parting from each other. We are confident, however, that with two Bishops and two diocesan organizations, there will be an increase in the vigor and efficiency of the Church. Each Diocese will be more compact; the parishes will be in closer touch with each other; the missionary organizations, the Woman's Auxiliary and other associations will gain in efficiency; and the whole body of the Church in each Diocese will worship and work together in closer sympathy. It remains for us now, my dear brethren, to enter with a deeper spirit of consecration, stronger purpose, and higher hopes, upon the work of the Church in the State of Massachusetts.

"Yours faithfully,

"WILLIAM LAWRENCE,

"Bishop of Massachusetts."

ON THE MORNING of Sunday, Oct. 20th, a window was unveiled at St. John's Church, North Adams, in memory of the late Rev. Dr. Tatlock. An appropriate address was delivered by the rector, the Rev. J. C. Tebbets, who told the story of Dr. Tatlock's life from his birth in Liverpool, England, in 1833, to his coming to America at the age of 19 and subsequent graduation at Williams College, his ordination, early clerical work, and his long rectorship of St. John's Stamford, Conn., where he became so well known throughout the Church.

THE REV. A. E. GEORGE of Boston has been visiting a few of the Light Ships along the Atlantic coast. He reports that illustrated papers and magazines will be acceptable, if sent prepaid, to the Nantucket Light Ship, No. 66, care of the Tender, Wood's Holl, Mass. This ship is 43 nautical miles off Nantucket.

FIFTEEN young men have entered this year the junior class of the Cambridge Theological School. The Rev. Professor A. V. G. Allen of the school will soon leave for Europe.

A RECEPTION was given the Rev. Dr. Leighton Parks, rector of Emmanuel Church, Boston, Oct. 24th, in Hotel Tuleries, upon his return from abroad.

THE MOTHERS' REST under the charge of Episcopal city missions at Revere Beach, a place for tired mothers with their children, has been closed for the season. Two hundred and three women and 250 children were entertained at this excellent charity.

THE FOUR clergymen mentioned in connection with the Bishopric of the new Diocese are: The Rev. J. C. Brooks of Springfield, the Rev. Alexander H. Vinton, D.D., of Worcester, the Rev. Arthur Lawrence, D.D., of Stockbridge, and the Rev. C. H. Brent of

Boston, the latter being Bishop-elect of the Philippines.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

The Bishop's Anniversary.—Parochial Mission at Sussex.

THE TENTH anniversary of the consecration of Bishop Nicholson occurred on the festival of SS. Simon and Jude, Oct. 28th, and was remembered throughout the Diocese on the day preceding, being Sunday. A committee had been appointed at the last Council to provide for the due celebration of the day, that committee consisting of the



THE RT. REV. I. L. NICHOLSON, D.D., Bishop of Milwaukee.

Rev. Messrs. A. H. Barrington, H. B. St. George, and D. C. Garrett, and Messrs. Geo. H. Francis, P. R. Sanborn, and Charles M. Morris. The committee issued a request to the clergy of the Diocese that the anniversary would be remembered on the preceding Sunday, and that a mite offering toward the episcopal residence fund might be made by every man, woman, and child in the Diocese, in thanksgiving for the Bishop's anniversary. On the day of the anniversary itself, being Monday, the official services were held at the Cathedral, being, in addition to the daily Eucharist and morning and evening prayer, a choral celebration of the Holy Communion in the morning, at which the Bishop was celebrant. An evening jubilee service was also held, with a sermon by the Rev. Arthur Piper, D.D., rector of St. Luke's, Racine, followed by a solemn procession with processional lights, the Bishop being vested in cope and mitre, and when the procession had returned to the choir, a solemn *Te Deum* was sung before the Altar. Following this, in the Cathedral hall, a reception was held, when a large number of Church people of the city and Diocese paid their respects and offered their congratulations to the Bishop. Congratulatory addresses were made by Associate Justice Winslow of the Supreme Court of Wisconsin; the Rev. D. C. Garrett, rector of Oconomowoc; and the Hon. Henry C. Payne of Milwaukee, the latter a member of the Cathedral congregation and of national fame. Mr. Payne added to the enthusiasm both by his kindly words and also by declaring his intention to contribute \$1,000 to the episcopal residence fund. The Bishop felicitously responded to the congratulatory addresses, observing that every parish in the city and many from outside, were represented in the large gathering present.

Mr. Payne's gift, together with the offerings at the Cathedral services, the small nucleus already on hand, and a pledge of \$1,000 made personally by the Bishop, make a total of about \$3,000 for the episcopal residence fund, which will be much further augmented when returns from the Diocese are made.

Bishop Nicholson's administration has

Mellin's Food. Without doubt the food used in infancy has a large influence on after years in a child's life.

Send for a free sample of Mellin's Food.

Mellin's Food Co., Boston, Mass.

Educational.

CANADA.

THE BISHOP STRACHAN SCHOOL, A Church Resident and Day School for Girls.

WYKEHAM HALL, TORONTO, CANADA.

Founded 1867. President of Council, The Right Rev. the Bishop of Toronto. Permanent staff of thirty-six fully qualified and competent teachers, graduates of English, Canadian, and American Universities and Training Schools. Best Masters in Music and Art. Native teachers for Advanced French, German, and Italian Conversation Classes. Complete Course in Domestic Sciences and Arts. Careful Moral and Physical Training. MISS ACRES, Principal.

CALIFORNIA.

SAINT JOHN'S SCHOOL, SANTA BARBARA, CAL.

A Church school for boys in the greatest health resort of the country, under the patronage of the Bishop of Los Angeles. Prepares for all colleges and scientific schools. Rev. ALFRED H. BROWN, A. M. Head Master.

CONNECTICUT.



CONNECTICUT, Hartford.

Woodside. School for Girls.

Special study or College Preparatory. Home life, Music, Art, Languages, Physical culture. Popular athletics.

Miss SARA J. SMITH, Principal.

ILLINOIS.

WATERMAN HALL.

The Chicago Diocesan School for Girls, Sycamore, Illinois.

The thirteenth Academic Year will begin Sept. 18th, 1901, with modern Gymnasium, Auditorium, Music Hall, and accommodations for 15 more pupils.

The Rt. Rev. Wm. E. McLaren, D. D., D. C. L., President of, and the Rt. Rev. Chas. P. Anderson, D. D., a member of, the Board of Trustees. Address the Rev. B. F. FLEETWOOD, D.D., Rector.

ST. MARY'S SCHOOL, Knoxville, Ill.

Now in its Thirty-third Year.

Prominent Families in many States during a third of a century, have been patrons of this Institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address, Rev. C. W. LEFFINGWELL, Rector.

INDIANA.

KNICKERBACKER HALL, Indianapolis, Ind.

A school for girls. School year begins September 24th, 1901. College preparation and special courses. All departments. THE MISSES YERKES, Principals.

Address MISS MARY HELEN YERKES, Resident Principal.

HOWE MILITARY SCHOOL, Lima, Ind. Prepares thoroughly for College, Scientific Schools or Business. Manual training (elective). Personal attention given each boy. For Catalogue, address Rev. J. H. MCKENZIE, Rector.

MASSACHUSETTS.

The Gilman School For Girls Also called *The Cambridge School*

Pleasant home life, trained teachers, small classes, varied courses, complete laboratories, healthful surroundings, ample playgrounds, highest ideals. The Manual describes the school. Introduction required. Arthur Gilman, A. M., Director, Cambridge, Mass.

Educational.

MICHIGAN.

AKELEY HALL, Grand Haven, Michigan.

A school for girls. College preparation and special courses. Advantages in Music and Art. Re-opens September 24, 1901. THE MISSES YERKES, Principals. For illustrated catalogue, address
MISS SUSAN HILL YERKES, Resident Principal.

NEW YORK.

ST. JOHN BAPTIST SCHOOL FOR GIRLS, 231 East 17th Street, New York.

Resident and Day School. Preparation for College or Elective Course of Study. Terms \$300-\$500. Re-opens September 30. Address THE SISTER SUPERIOR.

WISCONSIN.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, REV. H. D. ROBINSON, Warden, Racine, Wis.

KEMPER HALL, Kenosha, Wis.

A School for Girls, under the care of the Sisters of St. Mary. The Thirty-second year begins September 24, 1901. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D. D., Chicago; Rt. Rev. Geo. F. Seymour, S. T. D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

European Travel.

MISS WELDON will take 14 young ladies on a beautiful foreign trip this Autumn, extending to Egypt and Greece etc., if desired in addition to all the principal cities of Europe. Address THE MOORINGS, HOWARD, CENTRE CO., Pa., for Itinerary, Terms and Details.

MEMORIALS WINDOWS, BRASSES, WOOD

Highest Award, Augusta, Ga., Exhibition, 1891.

COLEGATE ART GLASS CO.,
318 West 13th St., New York.

Stained Glass

THE FLANAGAN & BIDENWEG CO.

Show Rooms, 57-63 Illinois St., CHICAGO, Ill.

Memorial Windows CHURCH WORK in Wood, Metal, Stone, Color, Fabrics, Communion Plate, Tablets, Basons, Altar Hangings
CHARLES F. HOCEMAN, 105 East 17th Street, New York.

CHURCH WINDOWS, FURNITURE.
R. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York

THE KING'S MESSAGE.

A Story of the Catacombs.

By the Author of "Our Family Ways" in collaboration with Grace Howard Pierce.

Price, 50 cts. net.

"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn associations of the catacombs, and also the public and pagan life of the city above ground. . . . Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative.—*Living Church.*"

PUBLISHED BY

The Young Churchman Co.,
Milwaukee, Wis.

been singularly blessed, both in spiritual growth, the number of communicants in the Diocese having increased from 6,289 in 1891 to 10,468 in 1901, and that in spite of the fact that, through local misfortunes, the number of communicants in the see city itself is less than it was ten years ago; and in a material way, the Bishop having saved to the Diocese the principal of the endowment fund which was lost during the panic of 1893, through the failure of the treasurer, together with a large part of the endowment of Nashotah. Both these were regained in real estate through the magnificent personal efforts of the Bishop, the success of which astounded the bankers and business men of the city who knew the conditions. He has also been the largest factor in the gathering of the insurance endowment fund of nearly \$20,000 which has been pledged, as recommended by a committee of the Council; and again the Bishop has taken steps to verify and secure the titles to a great many pieces of property in all parts of the Diocese, many of which had almost lapsed through carelessness in perfecting the claims of the Church. In doing this he was obliged to institute between a dozen and twenty lawsuits to perfect titles, and was beaten only once in these cases. The Diocese is in excellent condition and the Bishop everywhere respected and beloved.

A PAROCHIAL mission was held in St. Alban's Church, Sussex (the Rev. L. P. Holmes, rector), beginning Sunday, Oct. 13th, and ending on the following Friday. The missioner was the Rev. Dr. F. J. Mallett of Beloit, Wis. Services were held mornings, afternoons, and evenings, the latter being best attended, as the church is in a farming community. The interest in the services grew as the days passed along, and many regrets are expressed that they were not continued for a longer period. Dr. Mallett's manner of presenting Church teaching has elicited marked encomiums, and has, we hope, made a deep impression. The congregations were made up of about equal numbers of our own people and those not of our communion, and all seemed equally interested. A question box, placed near the door, afforded opportunity for all to propound queries, and these were answered each evening after the mission sermon. Resolution cards were distributed to as many as wished them, and many good resolutions were entered upon these, and witnessed by the missioner as a help to those making them. The services closed with a solemn renewal of baptismal vows by the whole congregation. The vestry passed a unanimous resolution of thanks to Dr. Mallett for his efforts for the good of the parish, and transmitted the same through the rector.

MINNESOTA.

Harvest Festivals—Installation of the Bishop—Memorial Tower for the Cathedral—Death of Mrs. Atwater—All Saints' Day.

ST. PAUL'S CHURCH, St. Paul, held its Harvest festival with a choral evensong and sermon by the Rev. I. P. Johnson, rector of Gethsemane, Minneapolis. Garrett's Thanksgiving Cantata was rendered very acceptably by the vested choir. Harvest service, followed by a parish supper, was also held at St. Stephen's on Wednesday, with the Rev. Mr. Sedgwick as special preacher. The rector, the Rev. G. H. Ten Broeck, conducted the service.

THE INSTALLATION of the Bishop of Minnesota will take place Nov. 5th at Christ Church, St. Paul. Bishop Morrison of Duluth will be the celebrant and Bishop Morrison of Iowa the special preacher. Bishops Anderson of Chicago and Williams of Nebraska will also be present. A reception at Hotel Ryan will probably be held in the evening. The Bishop's residence in Minneapolis remains unsettled. The Bishop has accepted

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth, and throat; I also believe the liver is greatly benefited by the daily use of them. They cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

AN HISTORICAL WORK
of MONUMENTAL IMPORTANCE.

A Half Century of the Legislation of the American Church.

Compiled and edited by WILLIAM STEVENS PERRY, D.D., LL.D., Late Bishop of Iowa. Being a reprint of the journals of General Conventions of the Protestant Episcopal Church in the U. S. A., 1785-1835. Published by the authority of the General Convention. In three large 8vo vols.

Price per Set, cloth, net, \$7.50

Half Morocco, net, 10.00

Express additional.

Vol. I.—1785—1821.

" II.—1821—1835.

" III.—Historical Notes and Document.

This is a work which at least every Deputy to General Convention should possess.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

the invitation to make Minneapolis the see city if the long-talked of episcopal residence is forthcoming.

THE MEMORIAL TOWER on the Cathedral of Our Merciful Saviour at Faribault, where Bishop Whipple lies buried, which will be erected in the near future, according to the Bishop's wish that a tower be built as his monument, will be a massive, square Gothic



BISHOP WHIPPLE MEMORIAL TOWER, THE CATHEDRAL, FARIBAULT.

tower, such as is often seen on English cathedrals, but is very rare in this country. The tower is expected to be one of the most perfect of its kind in America. It was designed by Cram, Goodhue & Ferguson of Boston. It will be of stone and will cost about \$12,000. More than half the cost has already been subscribed by friends of the late Bishop in all parts of the country. Dean Slattery of the Cathedral of Our Merciful Saviour, Faribault, is receiving the subscriptions. The tower is not designed to exclude other memorials to Bishop Whipple, but is intended to be his monument. The members of the Minnesota State Historical Society, of which Bishop Whipple was a member, will contribute privately to this fund.

MRS. ISAAC ATWATER, wife of Judge Atwater, and one of the oldest Churchwomen in this Diocese, died Thursday afternoon, Oct. 24th, at the West Hotel, Minneapolis, rather suddenly. Mrs. Atwater has been identified with Gethsemane Church from its first inception, and was prominent in all branches of Church work. She possessed great knowledge on a wide range of subjects. Interment was at Lakewood, the Rev. I. P. Johnson officiating.

ON ALL SAINTS' DAY evening a memorial service for Bishop Whipple will be held in the Exposition Hall, Minneapolis. The combined vested choirs of the Twin Cities, numbering about 300 voices, will render the music. The rectors of the Twin Cities and adjacent towns will also be present. Governor Van Sant and the State officers will also receive special invitations to be present.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Memorial Service—Gifts at Cold Spring.

THERE will be held a memorial service to the memory of the late Rev. Brady E. Backus, D.D., on Sunday evening, Nov. 10th, at 7:45 o'clock, in the Church of the Holy Apostles, 28th St. and 9th Ave. The sermon will be preached by the Rev. C. B. Smith, D.D. Clergy and friends are cordially invited to be present. The clergy will kindly bring vestments.

A BEAUTIFUL pair of three-branch altar candlesticks, made by R. Geissler, have been presented to the Church of St. Mary-in-the-Highlands, Cold Spring, N. Y., by Mrs. Wil-

liam Young in memory of her sister, Miss Hawley. They will be used for the first time on All Saints' Day.

NORTH DAKOTA.

Rectory at Jamestown.

THE VESTRY of Grace Church, Jamestown (Rev. D. H. Clarkson, rector), has recently purchased the house adjoining the church for a rectory, thus filling a long felt need. The rector has already taken possession.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Death of Rev. Wm. J. Curran—Toledo Convocation.

ONLY a few weeks ago the Rev. William J. Curran, a Canadian priest, accepted charge of the mission of the Redeemer, Lorain. Mr. Curran had not yet assumed charge, and while still at his former home in Kirkdale, P. Q., after delivering an address at a mass meeting of citizens, he suddenly fell dead. He was a graduate of the Montreal Theological College in 1892, and was ordained as deacon in 1894 and as priest in 1896, both by the Bishop of Quebec. His first work was as S. P. G. missionary at St. John's, Melbourne, and afterward as missionary at Durham, both in the Diocese of Quebec. He was shortly to enter upon the charge of the work at Lorain, as stated, having accepted the call.

THE TOLEDO Convocation held its autumnal session in St. Mary's Church, Sidney (Rev. T. R. Hazzard, rector). The opening service on Tuesday, Oct. 22d, was in the interest of the S. S. Institute of the Diocese, the Rev. Henry F. Cooke, rector of Christ Church, Warren, being president, and leading in the discussion of "Church Music in the Sunday School." The subject was illustrated by diagrams circulated in the pews. The second topic was, "How Can the Small Mission Sunday School be made Interesting?" led by the Rev. G. F. G. Hoyt of Lima.

At the morning session on Wednesday (there having been an early Communion), reports of Missionary work and progress were made. The Dean surprised and grieved all by resigning his office as Dean, giving no reason, and urging the election of the Rev. G. F. G. Hoyt of Lima, whereupon Mr. Hoyt also refusing to serve, the Rev. Dr. W. C. Hopkins was elected to be Dean *pro tem.* until next May. In the afternoon Archdeacon A. A. Abbott read a paper on The Prospects of growth in the Rural Churches of the Diocese. Rev. J. H. W. F. Cole read a paper on "What Can We Do to Stimulate a Deeper Devotion and Spirit of Prayer in Our Parishes?" In the evening the Rev. Dr. W. C. Hopkins read a paper on The Outlook for Church Unity; and the Rev. A. Leffingwell spoke on "To what extent can we Affiliate with other Religious Communions?"



False Colors.

Many Soapless Powders masquerading as Soap Powders. Either they possess little cleansing power, or are merely chemicals.

PEARLINE is a true soap powder,—built on soap with other things added, that double its effectiveness. PEARLINE is improved soap,—soap with more working power, more economy. 655

THE **EQUITABLE**
"STRONGEST IN THE WORLD"

\$1.
a week will about pay the premium on an Endowment Policy for \$1,000. A small amount you say. It may appear to your eyes like this.

\$1.
Twenty years from now however when the policy matures, you may need the money, and the amount of the policy will look like this

\$1,000.00

In addition to the face of the policy, accumulated profits are paid. If you would like further information fill up and mail coupon below.

THE EQUITABLE SOCIETY,
120 Broadway, New York.
Dept. No. 50.

Please send me information regarding an Endowment for \$.....if issued to a man.....years of age.

Name.....
Address.....

GILLOTT'S PENS,
THE MOST PERFECT OF PENS,
HAVE GAINED THE
GRAND PRIZE,
Paris Exposition, 1900.
This is the Highest Prize ever Awarded to Pens.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and \$1.00 at Drugists.

CHIEF DAYS.
By the Rev. A. W. SNYDER, Author of "Chief Things." Price, 75 cts. net.
Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Philadelphia Notes—West Philadelphia—Tacony

THE 33D ANNIVERSARY of the Sunday School of the Good Shepherd, Kensington, Philadelphia (Rev. John A. Goodfellow, rector), was celebrated on Sunday afternoon, 20th ult., when Major Moses Veale made an address. On the morning of the same day a stained glass window was unveiled.

AT THE REGULAR Monday meeting of the Clerical Brotherhood, held at the Church House, Philadelphia, on the 21st. ult., the Rev. Robert Ritchie, rector of the Church of St. James the Less, presented a paper, his subject being, "The History of Vestments."

THE WEST PHILADELPHIA Convocation met on Thursday afternoon, 24th ult., in St. Barnabas' Church, Haddington (Rev. S. P. Kelly, rector), Rev. Dr. C. A. Maison, Dean, presiding. After the usual routine business had been transacted, an essay was read by the Rev. Robert H. Wright on "The Proper Deity of the Son." At the missionary meeting in the evening, the topic for discussion was "The Future of the Northwest Corner of the West Philadelphia Convocation."

LARGE CONGREGATIONS are attending the Church of the Holy Innocents, Tacony, Philadelphia, where the Rev. Dr. R. A. Edwards is delivering a special course of sermons on the Holy Land. On Sunday, 27th ult., he preached an historical sermon on "The Life of King Alfred the Great."

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Sunday School Association—Death of Frederic Archer.

AFTER a period of inaction extending over many months, the Sunday School Association of the Diocese has been revived; and there was held under its auspices at Trinity Church, Pittsburgh, on Monday evening, Oct. 21st, one of the appointed "Days of Intercessory Prayer for Sunday Schools," a service in behalf of the Sunday School work. The Rev. Dr. Arundel, rector of the parish, presided. The Rev. Dr. Arundel made a short address on "Prayer," and was followed by the Rev. E. M. Paddock, of Allegheny, who told some of the things we can accomplish, instancing teachers' meetings in the various parishes, a Sunday School Institute, and a more perfect system of lessons. The last address was made by the Rev. John W. Sykes, late Dean of Grace Cathedral, Topeka, Kansas, who had as his subject, "What we Need"; and he gave as three of our most urgent needs, a clearer recognition on the part of our people of the position the Sunday School occupies in the work of the Church; a deeper appreciation of the dignity and value of the work undertaken; and thirdly, and most important of all, a more thorough consecration on the part of those engaged in the work of imparting instruction to the children and youth who fall under their care. The attendance was encouraging, a number of schools being represented; and there was much interest manifested, and a desire expressed that the Association should hold regular meetings hereafter.

THE CHURCH of the Ascension, Pittsburgh, has met with a distinct loss in the death of its organist, Mr. Frederic Archer, on Tuesday, October 22d, at his home in Shadyside. He was buried from the church on the afternoon of Friday, the 25th. Mr. Archer had a wide reputation as an organist, and for several years and up to the time of his death was also organist of Carnegie Music Hall, and for two years was director of the Pittsburgh Orchestra. He had formerly been director of the Arion Club in Milwaukee.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Missionary Services at Abingdon.

A VERY enthusiastic meeting on behalf of missions was held in St. Thomas' Church, Abingdon, Va., Thursday afternoon, October 17th, the Woman's Auxiliary of this place having invited the ladies of Immanuel Church, Bristol, to be present. There was a large delegation from Bristol, accompanied by their rector, the Rev. T. S. Russell. A missionary service was conducted by the rector of the parish, the Rev. R. E. Boykin, after which he made a short address of welcome, mentioning the fact of the pleasure it gave to have on this occasion representatives from all of the churches in this immediate section of which St. Thomas' Church is the mother, being the oldest church in this portion of the Diocese. Then the meeting was turned over to the Woman's Auxiliary, and Mrs. James C. Watson, President, took the chair and called upon the different ones who were to read papers and make addresses. The first paper was by Mrs. W. E. Mingea, Secretary of the Woman's Auxiliary, who had collected most interesting accounts of the meeting of the Auxiliary at the General Convention at the time of the presentation of their offering, thus transporting us, as it were, to San Francisco, causing us to catch some of the enthusiasm of that great missionary gathering of the Church. Mrs. Mingea's paper was read by Dr. Logan. Mrs. Imboden gave a practical account of her work at Damascus, telling how things had so changed there in the last few months, owing to the rapid progress made by the establishment of various plants, thus bringing an influx of a large number of men. She was followed by Mrs. Arthur Lloyd, who read an excellent article written by Mrs. Conally Trigg about Mission work in the Knobs. This paper was greatly praised, as it gave an insight into the whole work from its very beginning up to the present time, telling what great change had come over the people there, and their love for the Prayer Book service.

Then Mrs. Watson introduced Sister Clare, a deaconess from St. Paul, Minnesota, who is at present on a visit here, who read a paper on the work and office of a deaconess. The Rev. Wallace Ribble of Brazil then addressed the Auxiliary about the work of our Church in Brazil.

The congregation and visitors then turned their steps to the parish building, where an excellent collation was served by the ladies of the parish, at which time the people had an opportunity to meet the visiting clergy, and we had the pleasure of having with us the Presbyterian minister of this place, Rev. R. V. Lancaster, who was present at all of the services. After having been refreshed, evening prayer was said by the Rev. T. S. Russell and the Rev. R. E. Boykin. This also was a missionary service, and largely musical. Many of the grand old missionary hymns of the Church were sung with great fervor by a large congregation, led by the choir, which deserves great praise, as this parish is very fortunate in having one of the best town choirs in the State, which charmed greatly the visiting clergy, and was a just pride of their rector. The Rev. J. S. Alfriend of Pulaski and Dr. Logan of Wytheville were the speakers.

The next morning being St. Luke's Day, there was an early celebration, the rector being celebrant, at which time a goodly number received the Holy Communion.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Progress at Belleville—Edwardsville—Havana.

THE PRETTY little brick church at Belleville, which stands on a splendid lot in the centre of the city, has been thoroughly repaired and decorated and was not long since

A New Departure.

A New, Effectual and Convenient Cure for Catarrh.

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve and the washes,



douches, powders, and inhalers in common use are very little, if any, better than the old fashioned salt water douche.

The use of inhalers and the application of salves, washes, and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat, or stomach an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver, and bowels.

Wm. Zimmerman of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me and then I realized that I must get rid of catarrh or lose my position as I was clerk and my hearing was absolutely necessary.

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefitted me from the start and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it.

"They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel I cannot say enough in favor of Stuart's Catarrh Tablets."

A little book on cause and cure of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

"THE PINK OF CONDITION" means perfect health. Babies fed on Mellin's Food are perfectly developed and of sound constitution, — are in the "pink of condition."

= For Children =

Of about ten years.

TEDDY AND HIS FRIENDS.

By EMILIE FOSTER, Author of "The Haven Children," Illustrated by W. F. Halsey. Price 75 cts. net.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.,

Milwaukee, Wis

consecrated by the Bishop. A vested choir of men and boys has been introduced and does very satisfactory work. The parish is united and harmonious, but grows slowly, owing to the peculiarities of the community, which is largely German and strongly Roman Catholic. It is a hard missionary field. A rectory fund has been started and now amounts to about \$1,000 in cash and subscriptions. They hope to commence building in the spring. The rector has a mid-week and Sunday early celebration, as also on all holy days. The rector, the Rev. Leonard B. Richards, has done excellent work during the two years of his charge.

AT EDWARDSVILLE, the Rev. Francis M. Wilson, late of Rome, N. Y., has gathered again the scattered congregation which was for some time without a rector. Attendance at the services has improved. The Sunday School has increased rapidly and has purchased a small library. An industrial school on Saturday afternoons is soon to be begun, as also a Sunday School in Leclair, a settlement on the outskirts of town. Mr. Wilson also has charge of Glen Carbon, a small coal mining town, seven miles away. Work in this town was commenced by the Rev. J. C. White of East St. Louis, last spring. The public school house has been secured for services, which will be held with Sunday School on Sunday Afternoons. Mr. Wilson has also been asked to commence services in Carpenter, a rural village, where there are several Church families. He will endeavor to give them one Sunday service a month.

ST. BARNABAS' CHURCH, Havana, has taken a new hold on life. After remaining closed for several months and for years only having service one Sunday a month, the church was opened in charge of a lay-reader Sept. 1st. On the evening of the Sixteenth Sunday after Trinity, the Bishop confirmed one candidate presented to him. The Rev. J. M. D. Davidson, Church of the Atonement, Chicago, visited us Oct. 10th and baptized three candidates. The church has had an outside entrance built to basement, organ thoroughly overhauled, furnace repaired, and by liberality of the warden, Mr. G. C. McFadden, and St. Catherine's Guild, the exterior of the church has been repainted. A large choir of 30 voices, including 12 boys, now sings at the morning and evening prayer. We hope soon to have vestments and that a large class may be presented to the Bishop for Confirmation on his next visit. The attendance at Sunday School and services shows healthy growth.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Lecture on Porto Rico—Enlargement of St. Alban's.

ON THE EVENING of Thursday, October 24th, an exceedingly interesting illustrated lecture on Porto Rico was given at Trinity parish hall by the Rev. J. H. Van Buren, who last winter responded to the urgent call of the Church for workers in that island. There was a large attendance of interested hearers, and the evening began with a short missionary service, conducted by the Rev. Dr. Devries of St. Mark's Pro-Cathedral, the rector of Trinity, the Rev. R. P. Williams, D.D., having not yet returned from the General Convention. The beginning of the work of the Church was clearly described, the places pointed out where services have been held, and others where it is hoped soon to establish them, and a strong impression given of an encouraging and hopeful outlook for the future. Offerings were taken in aid of the work, admission to the lecture having been free.

THE ENLARGEMENT of St. Alban's Church, on the Cathedral grounds, rendered necessary by the increase of the congregation, and by the space required for the girls of the Cathedral school, has been begun. The

church will be moved thirty feet to the east, leaving the nave untouched, and north and south transepts inserted. A new mission has been recently begun in that part of St. Alban's parish near the Palisades of the Potomac. A room has been rented, and service, preceded by a Sunday School, is held each Sunday afternoon. The prospect is very encouraging.

CANADA.

News of the Dioceses

Diocese of Toronto.

THE CONVOCATION of Trinity University, Oct. 22d, was a notable gathering. The Very Rev. Prof. Clark, acting Chancellor, presided. The degree of D.D. *honoris causa* was conferred upon the Rev. T. Street Macklem, Provost and Vice-Chancellor. This is the first time that this degree has been conferred upon a Trinity Provost by the institution. Addresses were delivered by the Rt. Rev. Dr. Mills, Bishop of Ontario, Dr. Sweatman, Bishop of Toronto, and Provost Macklem. The attendance was large, many of the most prominent members of the Anglican Church in the Province being present. The Bishop of Ontario preached in the College chapel in the evening.

Diocese of Fredericton.

A RARE and interesting sight was the consecration of the colors of the 62nd Fusiliers by the Rt. Rev. Dr. Kingdon, Bishop of Fredericton, on the occasion of the Royal visit, Oct. 17th. There was one notable deviation from the usual custom, the Duke and Duchess of Cornwall and York, each simultaneously presented a color, the recipient being, as usual, on bended knee. The colors were laid by the two majors on the drums. They were then solemnly consecrated by the Bishop, assisted by the Rev. J. A. Richardson, rector of Trinity Church, and the Rev. John De Soyres, rector of St. John's Church, St. John, acting as chaplains. The full choir of Trinity Church, 45 in all, in their surplices, sang a hymn accompanied by the massed bands on the field.—THE PARISH church at Rothesay was reopened by a special service Oct. 6th. The interior has been very much improved.—A BEAUTIFUL window has been presented to St. Luke's Church, St. John, by Mrs. Woodman in memory of her husband.

Diocese of Ottawa.

A MEMORIAL is shortly to be placed in St. Bartholomew's Church, New Edinburgh, in memory of soldiers belonging to the parish who died in South Africa in the war. One is also to be placed in memory of the Earl of Ava, son of Lord Dufferin, at one time Governor-General of Canada. Lord Ava was a former parishioner of St. Luke's and was killed at Ladysmith.


Diocese of Montreal.

BISHOP DU MOULIN of Niagara preached at both morning and evening service at the Church of St. James the Apostle, Montreal, Oct. 20th, the occasion being the Harvest Festival services.—AT A MEETING of the vestry of St. George's Church, Montreal, Oct. 22nd, the Rev. Dyson Hague was appointed assistant minister in succession to the Rev. Oswald Howard who resigned the position some months ago to accept the Professorship of Apologetics and Church History at the Montreal Diocesan Theological College. The Rev. Dyson Hague is at present Professor of Pastoral Theology in Wycliffe College, Toronto. He was ordained priest in 1883 by Bishop Sweatman, Toronto. He has held charges in St. James' Cathedral, Toronto, and St. Paul's Church, Brockville. In 1890 he became seventh rector of St. Paul's Church, Halifax, the oldest Anglican church in the maritime provinces. After seven years of successful work there he resigned the rectorship to accept a position in Wycliffe College, Toronto.

Steaming hot from the fire,
or
ice cold from the half shell,
oysters are best with

Kennedy's Oysterettes

An Oyster Cracker with a taste to it.



Crisp and flaky, with a savor of salt.

Sold only in In-cr-seal Packages
Price 5 cents.

National Biscuit Company.

MEDICINE

OR FOOD!

You think you need
Medicine!
Your doctor tells you
you need "Right Food"
and orders:

Snyder's
COCOA

GROCERS EVERYWHERE.

THE PENNOYER,
Kenosha, Wis

Established 1857.

A Health-Resort; Water-Cure; Rest-Cure; Sanitarium of the highest grade. Country life (extensive grounds—75 acres—grand lake-view) with city comforts. Invalids or rest-seekers should send for illustrated prospectus. Address,
N. A. PENNOYER, M.D., Manager.
REFERENCE: The Young Churchman Co

Gail Borden BEST INFANT FOOD
Eagle Brand Condensed Milk.

SUPERSTITIOUS MURDER OF TWIN CHILDREN.

THE OLD heathen superstition against twin children is still rampant in many parts of the West Coast, and caused a terrible outrage at Onitsha-olona, on the Niger, in March. On the 7th a Christian woman at that place gave birth to twins. The people raised such an outcry that the Church Missionary Society's agent removed the mother and her children to his house. A crowd collected and began to pull down the compound fence, so the three were sent away to Akwukwu. The people there, however, objected thus as strongly to the presence of the twins, and made a tremendous uproar all day on Sunday. Removal to Asaba being impracticable, the woman decided to return to her house at Onitsha-olona, trusting that nobody would venture to murder the children without her consent. They were, however, taken away from her by force on the following day, and murdered, and the parents were so hardly dealt with that they fled to Asaba. And yet sentimental persons in England deprecate the endeavor to turn such people from the "primitive simplicity" of the native religion!—*Church of Ireland Gazette.*

DON'T WAKE THE MULE.

A TUG lay hard by, and the captain added his bit to my sociological nocturne, says Rollin Lynde Hartt in the September *Atlantic*, as I sat in the pilot house and peered out on the water, where red lights and green lights, with many of yellow and white, dripped zigzag fashion down from the wharves and ships. "Where do you sleep?" questioned I. "Why, here," he replied, "in this very pilot house, on that nice fluffy bunk you're a settin' on; an' sometimes I sleep at that wheel, a-steerin' this boat, sir. Can't be helped, sir. The hours we work would stave in a trained nurse, an' send a sentinel to be shot. Why, man, I've seed the time when I've stuck by that wheel twenty grim hours at a stretch; once it was forty-two hours. And when you read in the paper about a towin' a big propeller clean through a dock, or jammin' her into her next-door neighbor fer keeps, don't you say us tug folks are Johnnie Raws. Just say we're worked and worked till we sleep at the wheel. For that's God's truth, sir." Transportation, then, is that golden hinge upon which hangs the nation's wealth. The hinge must be ever ready. Even canal boats run day and night, the night mule working while the day mule sleeps. Board such a boat, and no doubt the skipper will lift a warning forefinger, saying, "S-s-sh! You'll wake the mule!"

THE ECUMENICAL PATRIARCHATE.

THE Rev. T. E. Dowling, chaplain of Christ Church, Constantinople, who has often contributed to our columns, says *Church Bells*, has had an interesting interview with his Holiness the Patriarch. The Grand Vicar and the chief secretary of the Holy Synod were present, in their capacity as members of the Commission instituted at the Patriarchate for the consideration of the question of closer relations between the Great Eastern Church and the Anglican Church.

His Holiness Joachim III., addressing Mr. Dowling, said he respected all that had been accomplished by his predecessor in this direction, and trusted that a satisfactory result would be arrived at, as well as with the other Orthodox Churches of the East. At the same time his Holiness promised that a Commission would study the subject in an official manner. The pamphlet by the Bishop of Salisbury regarding the Anglican and the Orthodox Church would be published in the *Ekklesiastiki Alithia*, the official organ of the Patriarchate, in order that the same might be studied by Orthodox theologians.

HOW KING KALAKAUA ESCAPED A HAWAIIAN REVOLUTION.

WE HAVE recently read an interesting account in the *San Francisco Examiner* of a Hawaiian revolution in which the Hawaiian army, consisting of sixty-seven native soldiers and about half as many officers, marched on the palace. Just as they reached it some English friends of the king, with a tremendous bull-dog, came out. The bull-dog started for the army and the army took to its heels. The bull-dog chased the army out of the palace grounds, and that ended the revolution.

THE following story will show where Daniel Webster's money sometimes went. After considerable provocation he wrote to the editor of a newspaper who referred to Mr. Webster's private affairs, and especially to his not paying his debts, saying: "It is true that I have not always paid my debts punctually, and that I owe money. One cause of this is that I have not pressed those who owe me for payment. As an instance of this, I enclose your father's note, made to me thirty years ago, for money lent him to educate his boys."—*Christian Advocate.*

THE prayer rug was evidently invented for the purpose of providing the worshipers with one absolutely clean place on which to offer prayers. It is not lawful for a Moslem to pray on any place not perfectly clean, and unless each one has his own special rug he is not certain that the spot has not been polluted. With regard to the purity of the place of prayer Mohammedans are especially careful when making their pilgrimages, the rugs which they take with them having been preserved from pollution by being rolled up until the journey is begun, or until the hour for prayer arrives. It does not matter to these followers of Mahomet how unclean a rug that is on the floor may be, because over it they place the prayer rug when their devotions begin. From *Rugs, Oriental and Occidental*, by Rosa Belle Holt (A. C. McClurg & Co., Chicago).

THOSE who are interested to know how Andrew Jackson forced office-holders to pay their debts, have their laudable curiosity gratified by *The Literary Era* for September. A fac-simile letter of that President of the United States is prefaced by the following:

Our government still insists that its servants, be they soldiers or civilians, shall pay their debts. It is doubtful, however, whether any other president but Jackson ever wrote an opinion on so apparently trifling a subject as a tailor's bill. Yet the matter was really, in many respects, important, and in thus giving his judgment in no uncertain words, Jackson has left us a curious reminder, not only of his great justice and wisdom, but also of the thorough manner in which he performed with his own hands the details of his work—without the aid of a secretary.

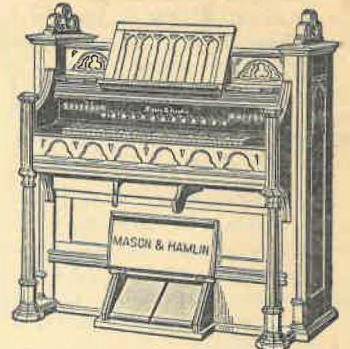
**Horsford's Acid Phosphate
A Great Tonic.**

It invigorates and strengthens, relieves nervousness and headache, and creates a good appetite.
Genuine bears name HORSFORD'S on wrapper.

The Pot Called the Kettle
Black Because the House-
wife Don't Use

A Striking Example

of the result of nearly a half century of experience in organ manufacture is here shown.



STYLE 4404.

This model is one of our new designs for chapel use, and is already a favorite. Catalogue of all styles free.

Mason & Hamlin Co.

BOSTON. NEW YORK. CHICAGO.



THE "ALTON'S" ENGINEER

IF YOU WISH TO HAVE A NICE HALF-TONE ENGRAVING, 4x3 INCHES, OF THE ABOVE PICTURE, SEND FOUR CENTS IN STAMPS TO

GEO. J. CHARLTON,
GENERAL PASSENGER AGENT, CHICAGO & ALTON RAILWAY, CHICAGO, ILL.

FOR CHOICEST NEW FLOWERS,
Vegetables and Fruits, (Seeds, Bulbs, Plants, and trees), apply (catalogue free) to **JOHN LEWIS CHILDS Floral Park, New York.**

SUNSET PARK IDEAL Is the Most Accessible, Beautiful, Select and Coolest for Summer Homes in the Catskill Mountains. Cortages and Sites for sale.
C. A. GLEGG, Haines Falls, N. Y.

XMAS DIALOGUES, Pieces to Speak and how to get up Fascinating Sunday School Entertainments, all new. 64 pages, 25c. Specimen pages free.
J. & P. B. Myers, 85 John St., N. Y.

ENAMELINE The Modern Stove Polish.
NONE BETTER.

SAPOLIO